

JANUARY

PRICE 25 CENTS

1906

The CHAUTAUQUAN



*A Magazine of
Things Worth While*

In
China's Ancient
Holy Land

By
HARLAN P. BEACH

Up
the Yangtse
to Tibet

By
MARY PORTER GAMEWELL

Chinese Classics

THE CHAUTAUQUA PRESS

CHAUTAUQUA, NEW YORK

NEW ILLUSTRATED HISTORY OF CHAUTAUQUA

"Combines the qualities of History, Story, Guide and Souvenir"—*Review of Reviews.*

Entitled

"A Reading Journey Through Chautauqua"

By FRANK CHAPIN BRAY, Editor of THE CHAUTAUQUAN.

Introduction by

Bishop JOHN H. VINCENT, Chancellor Chautauqua Institution.

Each feature of the growth and scope of the Chautauqua System of Popular Education is explained by the text, and illustrated by charts and photographs, so that the significance of Chautauqua as a place, an idea, and an educational force may be understood. 112 pages, 7 x 9. 114 illustrations. Leaf design cover.

Dr. James M. Buckley, Dean of editors and a veteran Chautauquan, says in the *Christian Advocate*.

"There are Chautauquas many and many Chautauquans, but the Chautauqua is still peerless and alone. How great it now is materially, and how much more it stands for as a force in myriads of lives, is what Mr. Frank Chapin Bray has tried to show in *A Reading Journey Through Chautauqua*, a book which is put forth with the authorization of Bishop Vincent, the fountain-head of Chautauquan inspiration. The 114 illustrations—one to every page and a few to spare—would almost tell the story by themselves. But Mr. Bray, the editor of THE CHAUTAUQUAN magazine, who has known the summer city from his boyhood, begins where the camera leaves off, and tells without a wasted word just what the inquirer or the visitor wishes to know. To say that it is the best of guidebooks only does justice to one phase; it is guidebook, history and social study all in one, and will not fail to interest any man, woman and child whose curiosity has ever been aroused by the sight or sound of the strange Algonquin name or the cabalistic letters, C. L. S. C."

Every Chautauqua student, Chautauqua graduate, Chautauqua worker, Chautauqua visitor, should possess this new and complete volume on Chautauqua. Price, \$1.00. Postage, 10 cts. Order from

CHAUTAUQUA INSTITUTION

CHAUTAUQUA, NEW YORK.

THE CHAUTAUQUAN





VIEW OF WIND-BOX GORGE, UPPER YANGTSE
A Chinese house-boat can be seen sailing up the river.

THE CHAUTAUQUAN

VOL. XLII.

JANUARY, 1906.

No. 5.



SOME months ago we referred to the agitation, on the Pacific coast, against Japanese immigration and the demand for an exclusion act aimed at Japanese. Since then the movement has subsided somewhat, but, on the other hand, the question has assumed acute interest in Hawaii, where there is much talk of the danger of "orientalization" and the supreme need of developing the mid-Pacific territory along the lines of American traditions and characteristics.

The planters of Hawaii have held meetings to devise ways and means of attracting American settlers and cultivators, and, also, of diverting white immigrants who would remain in the north Atlantic states, or drift westward, to the rich group of islands that has plenty of room and opportunity for European labor. Special guarantees and inducements may be offered to such labor as the result of the discussion now in progress there. To the Japanese there is considerable objection, not so much, perhaps, in their capacity as workmen on the plantations and farms, but as prospective citizens. The cry is that Hawaii may eventually become a Japanese possession, morally and politically speaking.

Recent reports show that there are now about 100,000 Japanese in the United States (including Hawaii). In 1904 14,264 of the islanders arrived here; in 1903 the number was about 20,000—the war with Russia accounting for the decrease in the former year. For 1905 the

figures will doubtless show a further decrease.

The question, however, is as to the probable Japanese immigration of the future and as to this a very interesting report has come to the Department of Commerce from one of its special agents in Japan. It appears that the Japanese government, far from resenting restrictions upon the admission of its subjects into this country, will actually welcome such restrictions, so long, at any rate, as they are not unreasonable and humiliating to Japanese dignity and self-respect.

The explanation of this strange attitude is simple. The Japanese are wanted at home and in the new spheres of influence recently acquired by the Mikado. Korea and Manchuria will need workmen, Japanese capital, and brains, and industry. Doubtless thousands of the poor and destitute Japanese would prefer American opportunities to those of Manchuria or even of Korea, but it may very well be the deliberate policy of the Tokio government to restrict the inevitable immigration to the new possessions of the empire, where the process of "Japanization" will be actively and energetically carried on under direct official guidance and supervision.

The Japanese and Australia

All political parties in Australia are agreed upon the need of protecting their commonwealth against the "yellow peril." This phrase, which may have no meaning in Europe or America, is full of signifi-

cance and suggestion to the Australians and New Zealanders. Their watchword is, "A white Australia," and what they fear is not so much military invasion as immigration and industrial penetration by yellow races, especially by the Japanese.

Within the past several months there have been indications of a change in the general immigration policy of the Australians. They feel now that they have carried restrictions too far; that they have produced the impression in Europe that even white settlers of the most desirable class were not welcomed in Australia, and that, in consequence of this general belief, even British emigration to that part of the empire, which is in need of population, skill, industry and capital, has practically ceased.

It has been decided to revise the immigration laws and eliminate all unnecessary and offensive restrictions. Even the powerful labor party has approved this course, and all it insists upon is that employers shall not be able to import large numbers of "scabs" or "blacklegs" during strikes. To this demand there is no opposition, and there is every reason to believe that Australia will open her door to white settlers from Europe. A reasonable educational qualification will doubtless be retained, however.

The change, it is admitted, will not affect the yellow races. The exclusion policy will be applied to these in the future as it has been in the past. But what of Japan, the ally of the United Kingdom? She has not liked Australian treatment of her emigrants, and she will hardly submit to continued discrimination. They have not been absolutely or formally excluded because of their color or race, but the law has been unfairly applied in their case. Thus in employing the educational test European languages have been recognized as the sole standard of education. Where an ignorant European laborer gains admission, an Oriental scholar and "gentleman" is in danger of being ex-

cluded. Of course such a system is humiliating and unjust, and it is understood that Australia has realized the wisdom of modifying it to avoid flagrant discrimination. The question is very difficult, as even the warm friends of Japan in England freely recognize. The London *Times*, for example, a strong advocate of the Anglo-Japanese alliance, wrote recently as follows:

Australia is undoubtedly capable of becoming the home of a large and flourishing British population. But there can be nothing more certain than that absolute *laissez faire* would make it the home of a preponderatingly yellow and brown population. Restriction and regulation, in some form or other, of the free economic activities of other races is necessary to the existence of our race in Australia. The object should be to make those restrictions as little invidious as possible, whether to our own subjects or to our allies, or, indeed, to any other people. In its essence there is nothing more insulting in limiting by legislation the work that may be done in Australia by Japanese immigrants than there is in limiting the importation of Japanese goods by a tariff.

The growth of Imperial unity must be based on compromise, not on verbal subterfuge. We must realize the nature of Australia's problems and modify our preconceived theories to suit them. On the other hand, Australia, in the interests of the Empire and her own progress, must learn to separate what is essential to the development of the white race and to the maintenance of her standard of living from what is unessential, so that she may retain the former and discard the latter.



Japanese as American Citizens

It is still an open question whether Japanese subjects residing in the United States may, under our naturalization law, acquire the status of citizenship. In the past the courts have strongly leaned toward the negative view, and public opinion generally sustained it. Even now the courts deny naturalization to Japanese on the ground that they are Orientals,



WILLIAM H. BERRY
Pennsylvania State
Treasurer.



TOM JOHNSON
Reflected Mayor
of Cleveland.



BRAND WHITLOCK
Mayor of Toledo.



JOHN M. PATTISON
Governor of Ohio.

SUCCESSFUL ANTI-MACHINE CANDIDATES OF THE RECENT ELECTION

a yellow race and within the class to which the Chinese belong.

Some judges, however, have shown a disposition to admit Japanese otherwise qualified to the privileges of naturalization and citizenship, and since the war and the recognition of Japan's claim to be regarded as a first-class power, not merely in the narrow military sense, but in the broad one of cultural rank and humanity and moral eminence, public opinion has sympathized with the liberal view.

After the praise and the tributes that the press and the people lavished upon Japan during the war, and in the face of England's alliance with her, it would, in truth, appear inconsistent and paradoxical to continue to treat intelligent and respectable Japanese as unfit for American citizenship. The Japanese government may be expected to take greater interest in the question than it did formerly, and the question will have to be definitely met and solved.

A Japanese, writing in *The Independent*, discusses naturalization in the light of facts that are not generally known. He calls attention to Japanese farmers permanently settled in this country. We quote from his article:

During the past two or three years

there have appeared in Texas several Japanese colonies whose aim is the growing of rice on lands of their own. Inasmuch as the time has been short since the Japanese rice growers commenced to till the soil in Texas, their colonies are not yet as well established nor as characteristic of their native land as the Russian colonies on the prairies of Western Kansas; yet the handsome crops gathered last autumn and the waving fields of golden grain now ready for the harvesting machines furnish evidence strong enough to render the Mikado's subjects in Texas extremely sanguine of their future prospects and to induce more settlers from Japan to pursue farming in the rice belt of that state.

The Japanese are strangers to the powerful machines and heavy teams used on American farms. They rely mostly upon human force, their implements being few and simple. Yet they till the land with indefatigable toil and unswerving patience, coupled with inherent dexterity and instinctive thoroughness. As a result their farms have literally a spick and span appearance, as scrupulously neat and clean as the people themselves, who are notorious for their orderly habits. Not an obnoxious weed is allowed to choke the young rice, nor is an implement carelessly abandoned in the field.

When they pursue farming on the wide prairies of America the Japanese substitute machine farming for hand labor, though they retain the characteristics in-

herent in their race, applying to the American mode of extensive cultivation their fastidious dexterity acquired from experience extending through hundreds of years.

As farmers they would constitute the most intelligent and intellectual element of rural communities. They desire to remain permanently where they have settled, applying for naturalization certificates, which would guarantee them the full rights of American citizenship.



The Chinese American Problem

Much apprehension was caused in this country when, several weeks ago, the first reports concerning the "Lienchow massacres" appeared in the press. The brutal murder of the American missionaries by a mob at the remote place named (and the circumstances of the tragedy) were such that it is almost painful to read about them, so shocking and revolting was the savagery of the mob's methods of inflicting death) was a very grave matter, but even greater was the alleged fact that race hatred, especially hatred of Americans, and resentment at the exclusion law, had caused the atrocity. Such a feeling might lead to further mob violence, to anti-American and anti-foreign uprisings like the "Boxer rebellion" of the past decade. Indeed, disorders were at the same time reported from other parts of China, as was a renewal of the suspended boycott of American goods. All this was calculated to excite alarm throughout the United States.

Later intelligence has had a reassuring effect. The Lienchow murder, according to official Chinese statements to our State Department, was not caused by race prejudice and special hatred of Americans, but by a misunderstanding and a rather trivial quarrel between the population and the Presbyterian mission. A platform that had been erected for a native festival celebration encroached upon the mission grounds and during the controversy that followed the missionaries seized the "consecrated cannon" and thus unintentionally

offended the native religious sentiment.

Of course, this does not excuse the murders, and the Chinese government was prompt in offering full reparation, fit punishment of the mob's leaders, and adequate future measures for the protection of Americans. More could not be asked, and the State Department declared the incident closed. It is to be borne in mind that mob violence and ferocity is by no means unknown even in this country, and that Chinese subjects have more than once been the victims of such violence. We cannot sternly ask China to do more than we are able to do in a similar case.

In the meantime the fatal occurrence has emphasized the urgency of the general question of the relations between the United States and China. The boycott has not been entirely abandoned, and it is believed that if Congress should fail, at the session of 1905-6 to revise and liberalize the exclusion law—so as to limit the restrictive clauses to the coolie class and relieve merchants, students, tourists, etc., from all humiliating and burdensome admission tests—the boycott would be reimposed everywhere in China with intensified bitterness and redoubled vigor.

President Roosevelt and Secretaries Taft and Root have very definite ideas on the question, and they will recommend earnestly legislation along the lines indicated. There is some doubt, however, as to the attitude Congress is likely to assume, for the opposition to changes in the law in question is powerful and widespread. The American Federation of Labor, at its annual convention, "sounded a note of warning," attributing to selfish interests of certain employers the whole pro-Chinese agitation, and went so far as to question the reality of the boycott in China, upon American products. Organized labor fears that any modification of the exclusion law will be taken advantage of by Chinese laborers, who will come here, with false certificates or forged passports as "students" or "merchants."

The East and the West Again

Thoughtful men continue to discuss the profoundly interesting question of the relations and the differences between the East and the West. Edmond Demolins, a French sociologist, the author of that striking book, "To What Is Due the Superiority of the Anglo-Saxons?" has in a recent lecture in London discussed the influence of place, environment, climate and physical conditions generally on social structure and social development, and applied his general observations to the problem in question. To illustrate his thesis, he said:

Take, for example, the phenomenon of place and examine such a place as the steppes. They had to ask themselves whether the steppe had an action on work, the family, religion, the State; and at the same time whether these phenomena had an action on the steppe. The steppe imposed upon its population a certain form of work, the nomadic pastoral art. This involved certain consequences in regard to family organization. Take the families of Abraham and Jacob. There was a reason why Abraham and Jacob, and the Mongols, Tartars, and Arabs of today, had organized their families under the patriarchal régime. Their calling necessitated their mode of organizing their families. So common and simple a thing as grass, which at first sight might appear incapable of any influence upon public powers, really had a great influence upon them, through the intermediary of the nomadic pastoral art. It prevented the regular organization of public powers in the region of which he spoke. Abraham and Jacob were not only heads of families, but ministers of religion, marabouts; they were more than this, they were heads of the state, magistrates. Thus it would be seen that grass, the pastoral art, had a power of its own.

In the East, as in the West, physical conditions, according to M. Demolins, have determined social and governmental forms, customs, and laws. The most fundamental difference due to dissimilar conditions relates to the organization of society. In the East we see society with a corporate formation (in which the unit is

the family, and the highest ideal—the general welfare); in the West, for the most part, societies have a particularist or individualist formation; that is, the individual is practically everything, the whole being merely a means to his happiness, and restriction in the name of society's own organic needs being regarded as a necessary evil.

The superiority of the West, M. Demolins holds, is incontestable and due to personal initiative, to the importance of the individual, to the freedom he enjoys. Where, as in the East, he is subordinated to the family, to the community, to the state, stagnation is inevitable.

How does this theory explain the rise of Japan, whose ideals remain distinctly Eastern, where the family and the community are still supreme and the individual counts as nothing? The progress of Japan has changed many popular conceptions as to the East, and it promises to disturb further the traditional philosophy of the West. One thoughtful correspondent of the *New York Evening Post* writes as follows on the subject:

The true life and the inner thought of Japan are at present equally unknown to us. I am willing enough to admit that the peculiar history of the Japanese people has produced special characteristics well worthy of respect or reverence. This one may not only admit, but hold to be almost certain. But the virtues, no less than the defects, of Christendom, are themselves the outcome of a long and complicated history, and of traditions, political, moral, and religious, in which our allies have not shared. It is folly to assume that a people whom we scarcely know, possess, in combination with the noblest characteristics of their own, every virtue which we rightly hold to be the product of the philosophy, the jurisprudence, the ethics, and the religious ideals which make up the realization of Christendom. This unbounded admiration excited by the heroic efforts of the Japanese to protect the independence and extend the power of their country is certain in the long run, to promote imitation of Japanese habits and institutions.

But the matter does not end here.

Englishmen have hitherto tacitly assumed that progress is identified with Christianity, and also with ideals derived from Greece and Rome. But Japan is a country which, while claiming and obtaining



G. H. V. BULVEA
Lieutenant Governor
of the new
Province of Al-
berta.

a place among the great civilized powers of the world has been uninfluenced by the history and literature of Judea, of Greece, or of Rome. There is a sense, indeed, in which Christendom has less in common with the civilization of Japan than with the civilization of Mohammedan Powers. Is it not conceivable that the rise of this non-Christian State will tell in many ways on the thoughts of Christendom? Is it not certain that the

ethical and religious influence of Japan will in all European countries, or countries which derive their civilization from Europe, be vastly increased by the existence of that general disintegration of beliefs which is a marked phenomenon of our time?



Korea Now a Protectorate

The expected has happened in the backward and helpless "Hermit Kingdom." Her independence is a thing of the past. On November 18 the Korean Emperor with his ministers, was compelled by Japan to sign a treaty with her profoundly modifying the status of Korea and the relations of that country with the island-empire. By virtue of this treaty Korea is, in every practical sense, a dependency of Japan. Press reports say that force and bribery had to be employed by the Mikado's representatives at Seoul to obtain the signature of the Emperor and his ministers, but be this as it may, it is but fair to recognize that the fate of Korea was really determined at Portsmouth.

Nominally, Korea is still to be an independent power, but in reality she will be completely under Japan's control and influence. The new convention between them contains provisions for the following arrangements:

1. The appointment of Japanese administrators to govern Korea under the latter's Emperor.
2. The appointment of Japanese administrators at all treaty ports.
3. The transfer of Korean diplomatic affairs to Tokyo.
4. The control of Korea's foreign relations and intercourse by the Japanese.

It will require some time to give practical effect to these principles, but while some rioting has been reported, little serious trouble is apprehended by Japan in connection with her work of reorganization in the Hermit Kingdom. The great powers are entirely reconciled to the situation; they accepted it in advance. Existing treaties between them and Korea are not affected by the action of Japan, at least so far as any substantial right enjoyed by foreigners is concerned. It is true that Korea had a treaty with the United States whereby we are bound to protect her independence and safeguard her rights; but the logic of events has abrogated it, and no one suggests that it is either our duty or right to interfere with Japan's operations in Korea. The treaty is a "dead letter" and the friends of Korea who accuse Japan of bad faith and selfishness and aggression realize at the same time that our government can do nothing.

There are now about 30,000 Japanese soldiers in Korea and many thousand coolies. Neither physically nor industrially, it appears, is Korea able to resist the civilizing and assimilative processes of Japan. But should trouble occur in the Mikado's own dominion—and many think that a period of depression and poverty and consequent unrest will follow the repatriation of the army—the Koreans may improve the opportunity to make

things uncomfortable for their "protectors" and guardians.

We have heretofore discussed the character of the Korean people and to American opinions it is interesting to add a typical Japanese characterization. Col. Yokura, Japanese military administrator at Newchwang is quoted (in translation) as having this to say about the natives of the benevolently assimilated kingdom:

The Koreans are a forsaken race, fallen from Heaven's grace. Not so much as a shred of manhood or patriotism can be found in the composition of the Korean. He would sell himself, his family and his country for a hope of his term on earth wallowing in ignoble luxury. He is the meanest and weakest specimen of human kind—a past master in the art of lying and intriguing. There was a time during the war when we had to drive off every Korean out of Manchuria—for espionage followed him in his footsteps. A country made up of imbeciles of this type has not the remotest chance ever to stand on its own legs. He will, like a drugged sot, lean upon any support that comes under his elbow. He finds very little to fear, much less to respect in the Japanese, who had so tamely given up the Liaotung peninsula ten years ago, who, being stickers to the spirit and letter of the national word of honor, did the very best to help him to his feet. One might as easily reason him into wisdom as an asp into good companionship. The Japanese are too humane to awe him into silent fear, and at the same time not lavish enough to bribe him into flattery.

A Chinese Encyclopedia

Editor of THE CHAUTAUQUAN—Dear Sir: I have before me your letter to the registrar of Columbia University, inquiring whether the facts contained in the following paragraph, printed in some of the college papers, are correctly stated:

"The Chinese government has presented to the department of Chinese in Columbia University, a copy of the standard dictionary of the Chinese language. It consists of more than 5,000 native volumes, or the equivalent of over 100 volumes, the size of an English encyclopedia."

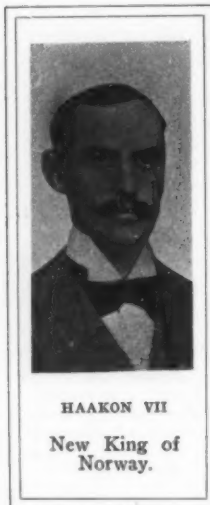
The facts are partly wrong. The Chinese Government presented to the Department of Chinese at the time of its foundation, about four years ago, a copy of the *T'u-shu-tsi-ch'öng*, a huge encyclopedia (not a dictionary) consisting of more than 5,000 native volumes, the compilation of which had been taken in hand by a commission of scholars under the Emperor K'ang-hi and completed in A. D. 1726 under his successor, Yung-ch'öng. According to the late W. F. Mayers, who made



HON. A. E. FORGET
Lieutenant Governor
of the new
Province of Sas-
katchewan.

special inquiries in connection with this work, only a hundred copies were printed at the time and since the copy now at Columbia University is one of the original edition, this is a great bibliographical curiosity indeed. Its contents, translated into English, would fill about one hundred volumes of Appleton's encyclopedia. This means probably that it is the largest printed work that has appeared in any literature of the world, if we except serials such as parliamentary papers, acts of Congress, etc. The work is now neatly bound in leather backed foreign style, representing in all 1,672 large volumes, and covers nearly two walls of the Chinese Department Library at Columbia University. The printing of this original edition was done with type cast of bronze. This was a new departure after the time-honored wood-block and constitutes a remarkable epoch in the Chinese printing industry. Movable type had been used centuries before that time, but this was apparently the first instance in which it was employed on a large scale. After the printing of this gigantic job, bronze type

was abandoned, because the temptation to pilfer was too great among the printing office employes to prevent the type from being disorganized, since



HAAKON VII
New King of
Norway.

bronze is the material from which money is made in China, something like silver with us. About a generation later movable wooden type was used for certain publications in the Imperial printing office, but since the wood had shrunk, this method, too, had to make room for the wood-block again, which held its sway in China down to our own

days, when two important novelties were introduced: photolithography and leaden type, the former for the reproductions of old prints and illustrations, the latter chiefly in the printing of newspapers and books connected with reform of every kind. The old wood-block is still patronized by conservative printers, but it seems doomed to disappear some day with the last pig tail worn in the Middle Kingdom. The large encyclopedia now in Columbia University is a living witness of a movement having set in under the advice of foreign missionaries nearly two centuries ago, which, in its final result, though merely a mechanical help, may prove an important stimulus in reform and progress. A reprint of the *T'u-shu-tsi-ch'öng* was published about twenty years ago with movable leaden type of smaller size in 1,620 volumes, and since it can be bought at Shanghai for a few hundred dollars, it would prove a valuable addition to any public library anxious to secure among its oriental treasures a work uniting in its volumes

the most important extracts from the entire Chinese literature down to the beginning of the present Dynasty.

FRIEDRICH HIRTH,

Professor of Chinese, Columbia University.



The Powers and the "Near East"

No sooner had the problem of the "Far East" been solved, for the present at least, by the Russo-Japanese peace treaty than the problem of the "Near East," of Turkish rule in Macedonia and other European provinces, of the whole Balkan situation, demanded the serious consideration of the Powers. The "sick man" was causing trouble again and threatening to reopen the whole dangerous question of the future of Turkey in Europe. Strictly speaking, the Powers, the so-called European concert, rather than "the sublime porte" were the active party. The Sultan wished to be let alone; the powers found that the situation in Macedonia called for vigorous and prompt interference.

The question was this: Prior to the Manchurian war Russia and Austro-Hungary, acting for the European concert, imposed upon the Sultan a program of Macedonian reforms. It was a very moderate and an inadequate program; but it was believed to be beneficial as far as it went. It was hoped that the outrages upon the Macedonian Christians would be stopped by the measures applied, and that the revolutionary organizations, native and foreign (especially Bulgarian), would find their provincial grievances removed. The gendarmerie was reorganized and placed under the control of foreign officers, but these officers were in a sense employes of the Turkish government and subject to its orders.

The situation in Macedonia has improved considerably, but the cessation of pillage and massacre is regarded by the Powers as merely the beginning of re-

form. The Sultan has not kept the promises which concerned the repatriation of the exiled peasants and the financial relief of other victims of outrage and misrule. The revenues of Macedonia have not been applied to the needs of the local population, and an abominable tax system has been maintained.

It is these facts which moved the European powers some months ago to propose to Turkey foreign control of Macedonian finances. By such control they hope to secure fairer taxation, honesty in the collection and use of the revenues and the application of the same to local needs. The Sultan declined to entertain the proposal. But it was pressed on him, and he resorted to his familiar strategy—procrastination, obstruction, the introduction of discord into the “concert,” etc. Much time was consumed in this way, but finally the issue was definitely presented, and the government of Turkey had to say categorically whether or not it would accept the proposal of the powers.

It chose to say “No,” and the Powers thereupon decided upon a naval demonstration to coerce the Sultan. A fleet was rather hastily formed, England, Russia, France, Austria, and Italy sending each one or more war ships to participate in the demonstration. Germany, though she had approved of the plan, for some reason refrained from actual participation, and her attitude seems to have encouraged the Sultan.

A mere show of force would scarcely have impressed or overawed Turkey, and the powers decided upon an act of war—the seizure of a port and a customs-house. The island of Mytilene (the ancient Greek island of Lesbos) was accordingly invaded and seized by the fleet, and the Sultan was, indirectly, informed that, if this measure should fail to bring him to terms, other possessions would be similarly treated.

The powers realized that their course was not free from great difficulty and

danger. They were not prepared to proceed to extremes, to provoke a war with Turkey. In the first place, the anger and fanaticism of the Mohammedan population in European Turkey had to be reckoned with. An assault upon the sovereign rights of their ruler might cause retaliation upon the Christians in Macedonia, Albania and elsewhere, and this was an awful risk to assume. In the second place, the collapse of Russia and the difficulties of Austro-Hungary, gave Turkey a great advantage, and the Sultan scarcely had reason to fear a serious attempt to drive him out of Europe. What if he should decide to defy the concert and bring about a war? Would Austria dare to send troops into Macedonia? Would Germany, which has cultivated friendly relations with Turkey, support such a campaign? Would Bulgaria and Greece remain neutral and passive, or would these ultimate rival claimants to Macedonia act for themselves. Bulgaria was explicitly warned by the Powers against direct or indirect intervention, but would the warning be heeded?



Italy and Her Railways

Last summer the Italian government, practically without opposition, “nationalized” the railways of the kingdom—all save some minor lines. All parties had apparently reached the conclusion that this great measure was necessary to the prosperity and industrial progress of the country. Why corporate ownership and operation failed so completely in this case, no one has properly set forth. Whatever the cause of the operation may have been it was performed with very little friction and inconvenience.

Still, many questions had to be met and solved—financial, administrative and industrial, and not the least important among them was the proper attitude on the part of the railway board (which is in turn controlled by the ministry of public works) towards the employees of the

lines. Some of these questions have been tentatively settled, others permanently. On the whole, the government has made satisfactory progress, though the complaints against its management of the lines are numerous and violent.

What is particularly objected to is the sort of service given. Trains are late, as a rule, and the delays are usually serious. They are, too, overcrowded and dirty, and the personnel is incompetent, arrogant and undisciplined. The stations are filthy and inadequate, and baggage-stealing is a very common occurrence. The engines, cars, roadbed, etc., are in the worst possible condition, and breakdowns are frequent. The inadequacy of the facilities may be judged from the fact that, for a given mileage Italy has only 3 freight cars against Germany's 7, England's 10, and France's 8.

The whole system needs reconstruction, for the private owners have allowed it to deteriorate badly, expecting nationalization and dispossession. The estimated cost of the indispensable improvements is by no means prohibitive for the present state of Italian credit and finances, however, and it will hardly be difficult to float a bond issue either in Italy itself or in the foreign money markets.

Letters have been appearing from tourists in English papers severely condemning the Italian railways and conveying the idea that government ownership, or at least, government operation, was at fault. This is unjust to Italy and to the policy of public ownership. Our own troubles in Panama show that even the greatest efficiency and the best will in the world will not achieve industrial miracles. Italy has gone through a period of depression and industrial warfare, and her present prosperity is of recent origin. At the end of a decade, perhaps, her experience will be sufficient to furnish practical arguments either for or against government railways.

March of Revolution in Russia

For weeks the great Russian empire has been in a state indistinguishable from anarchy. Since we last wrote on the situation the signs of improvement, of pacification, of the reestablishment of order and normal conditions, have been faint and uncertain and short lived.

It is true that the massacres of the Jews in the "Pale" ceased early in November. The government apologized to the civilized world for the atrocities, so amazing and disagreeable at this stage of human development, and dismissed some of the governors and other local authorities for their failure to suppress the savage rioters and for their ill-concealed sympathy with the mobs. But the events recorded since have demonstrated the impotence of the government—its inability to control the provincial satraps or to discharge the most fundamental functions of a modern state. Apparently it can trust no branch of the service. There is disloyalty in the army, deep disaffection in the navy, revolt in the civil departments, and distrust and suspicion everywhere.

The story of Russia since the Tzar's constitutional manifesto is a story of bloodshed, mutiny (as at Sevastopol and Kronstadt), agrarian uprisings and outrages, strikes and threats of strikes, and plots of counter-revolution and reaction.

Why has the manifesto brought civil war and terror and desolation to the unhappy empire, instead of the joy and regeneration and hope which all friends of liberty and progress had expected?

The manifesto was truly epoch-making. It put an end to autocracy and placed Russia among the constitutional governments of the world. It granted all that the Liberals and Zemstvo bodies had earnestly striven for. Moreover, it was accompanied or followed by political amnesty (which opened prison doors to thousands of patriotic men and women

and enabled hundreds of exiles to return), by promises of free speech, press and assembly, by autonomy for Finland, by a liberal suffrage project and other important reforms that a year or two ago must have seemed almost millennial and Utopian to progressive Russia as a whole. Why, in spite of all this remarkable progress, is Russia so agitated and demoralized?

The answer is that the Tzar's concessions came too late in one sense. They came after confidence in the government had disappeared. Not only the revolutionists, the social Democrats (a powerful party) and the radical liberals, but even the moderate liberals had lost faith in the Tzar, and—in the words of one of them—what they wanted was "specie, not promise to pay." They distrusted "paper reforms," and distrust extended to Count Witte, a known opportunist whose own hands "were none to clean," to quote another Russian Liberal.

For weeks Witte appealed in vain for support and coöperation to the body of Liberals, to the zemstvo workers, and the press. Prominent Liberals refused to take office with him, on the ground that they would lose their own influence without materially strengthening him. They demanded "guaranties" of all kinds—deeds in addition to words.

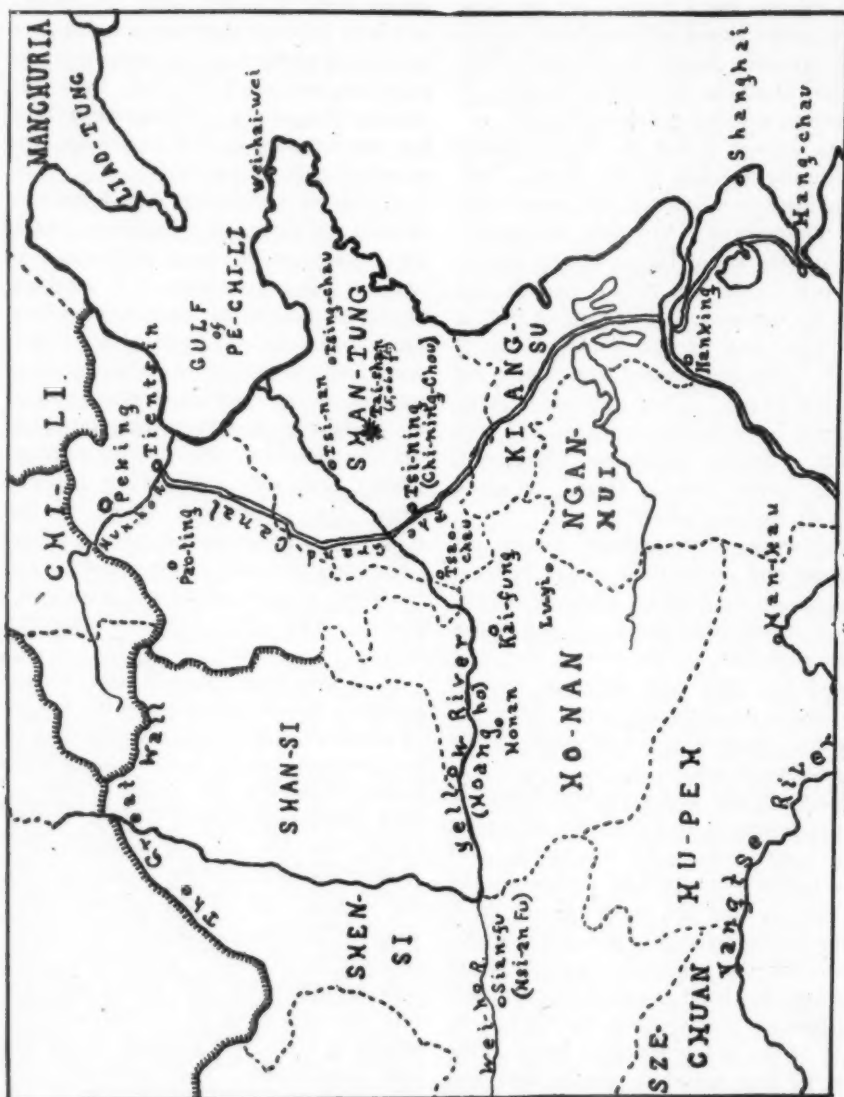
This attitude was extremely favorable to the success of the extremists, whom the Tzar's concessions did not satisfy, and who talked about the total abolition of the monarchy and the establishment of a "democratic republic," and who largely controlled the organized city workmen. On the other hand, it tended to encourage the fanatical reactionaries, the blind partisans of the old order, who hated Witte heartily and hoped to thwart him and drive him from power. And, owing to the weakness and vacillation of the Tzar,

there was reason in the stubborn resistance of the irreconcilable absolutists.

Under such conditions Witte's position has been almost desperate. His fall has indeed been predicted more than once, and it is believed that only the dread of terror and violence on an unprecedented scale has restrained the Tzar from dismissing the premier, proclaiming martial law and dictatorship, and suspending the promised national elections.

Be this as it may, the outlook remains clouded and the outcome highly uncertain. The government has made additional concessions. It has announced a remission of peasant land taxes amounting to over \$40,000,000; it has promised an extension of agricultural credit and the gradual transfer of vast crown and other lands to the peasant communes on easy terms; it has liberalized and simplified the suffrage scheme previously outlined; it has enlarged the power and sphere of the zemstvos; it has promised revision of the labor laws and the improvement of the conditions of government and private employes. What effect will these measures have?

It is gratifying to note that certain eminent Liberals have realized the danger of excessive distrust and are appealing to the educated elements to save Russia from counter-revolution by giving Witte at least provisional support. Even Father Gapon, who has returned to Russia, deprecates the tactics of the extremists and the reckless use of the political-strike weapon. But the majority of the Liberals continue to demand "guaranties," and nothing, apparently, will pacify them except the convoking of a constituent assembly to frame and proclaim a very liberal constitution. The mutineers, the strikers and the disaffected soldiers are all clamoring for a constituent assembly.



SKETCH MAP OF "CHINA'S ANCIENT HOLY LAND"



In China's Ancient Holy Land

By Harlan P. Beach, F. R. G. S.

ONE who is familiar with the shape of the Chinese woman's tiny shoe and who has before him a map of oldest China can hardly fail to note the similarity to it in shape of that strip of land which contains the portion of the empire which is richest in historic memories and holiest in the national esteem. The top of this shoe reaches almost to modern Peking and extends westward to the Yellow River. The back of the heel is laved by the Gulf of Chih-li, from which the sole stretches a trifle to the southwest as far as the western boundary of Shen-si. The line which forms with the sole the sharp toe of the shoe extends to this point from where the Great Wall crosses the Yellow River. The territory just described, with an extension of the sole as far south as the Yang-tzu Chiang, (Yangtse) constitutes the region with which this study has to do. Besides its historic interest, the territory happens to be the empire's most populous section—which means the most densely peopled stretch of its size in the world,—and thus it reminds one of the old woman of our nursery days, who not only lived in a shoe but who was also forced to face the same problem of overcrowding that China's Great Plain perennially confronts. Described by modern provincial names, the region which we

are to visit consists of the southern half of the Imperial province of Chih-li, the lower two-thirds of Shan-si just west of it, most of Shen-si, still further to the westward, and the southern extension of the shoe, comprising Shan-tung with its great camel-head shaped promontory and most of the province of Ho-nan, Hu-pei, An-hui, and Chiang-su.

In point of scenery northeastern China is not as interesting as the southern and western portions of the empire, and yet it has a fascination for the traveler which they lack. Much of the region is as flat as our own prairies, but in Shan-tung there are hills and mountains, while west of the Great Plain the region rises into extensive chains and the famous tableland of Shan-si and Shen-si. The mountains are devoid of trees, and even the shrubs and grass are kept down to diminutive proportions by the avaricious fuel gatherer, who does not think it beneath his dignity in the more populous sections to pull up grass roots to warm his chilly home. The very barrenness of distant mountain ranges adds a sublimity to the scenery, as well as permits the rich colors of the soil to stand out in great effectiveness. Denudation of the mountains also leads to the washing away of great portions of the mountain side, so that a torrential rain gives the range the

This is the second instalment of a series of articles entitled "A Reading Journey in China," which will appear in THE CHAUTAUQUAN during the months of December, January and February. The first instalment included "China, the Sphinx of the Twentieth Century," by Guy Morrison Walker, and "Across Chili from the Sea to Peking," by Mary Porter Gamewell.



WEIGHING BUNDLES OF REEDS USED FOR FUEL

The scarcity of fuel leads to complete denudation of mountains, even the grass being gathered to burn.

appearance of some Titanic struggle in which the Dragon has come off victorious, as witness the red scars left by his gigantic claws here and there against the horizon.

The scenery of the Great Plain cannot fail to interest the traveler, if one expects flooded portions along the Grand Canal and near the Yellow River, where swamps and reedy expanses present little that is picturesque. If one were transported on a magic carpet to the Great Plain in January, however, he would give the lie to such a statement; for a drearier, more poverty-stricken sight can hardly be found than the Plain in winter. In the densely populated sections stretches out a great expanse of utterly bare earth, reminding one of a macadamized street. In such a setting one sees every mile or so in every direction clusters of houses in whose tiny yards stand bare trees stripped of branches except near the tops, the lower ones having been torn off to satisfy

the winter fire. Between these villages of adobe houses, with their tiled or graphite covered roofs there seems to be sown a multitude of gigantic mole-hills. Inquiry reveals the fact that they are grave mounds scattered in numerous family cemeteries. If one were sceptical about the statement, it would only be necessary to look upon them in early spring at the time of the sweeping-graves festival, when all China seems to be literally hastening to the tomb, not in coffins but armed with spade and broom and offerings of food for the departed dead. A wealth of gold and silver bullion, servants, horses and carts, all done in paper, go up in smoke. White streamers float from every tumulus and clouds of incense rise heavenward and leave the landscape clad in a filmy haze. But in winter this alleviation of monotony is lacking, and one seeks in vain for any fence or hedgerow or well defined road even. Were it not for the perpetually sunny

skies,—barring the occasional winter dust storms that descend from the remote Desert of Gobi and the loess regions of the northern tier of provinces,—a winter on the Plain would be hardly endurable.

Let the visitor be suddenly placed in this Plain in midsummer, and he could scarcely believe his senses. Now he beholds a semi-tropical landscape, even though he may be in the latitude of Washington or

the almost universal system of planting a variety of crops in alternating lines gives rise to the mosaic features which so charm the distant beholder. To be sure the sun is fiercely hot in July and August, and daily rains or showers finally flood the lower grounds; but for luxuriance of growth and power to richly reward the husbandman, the Great Plain stands supreme in temperate climes.



THE "TEN"

A fabulous image painted on the wall confronting a Yamen entrance to remind the official that he is not to have an avaricious heart when going among the people.

even of Philadelphia. As one looks down on the beautiful scene from the fringing mountains west of the Great Plain, there appears a vast and most beautiful mosaic made up of luxuriant lines of low growing vegetables interspersed with giant sorghum and punctuated with the dense green of the so-called date trees and the lighter shades of the slippery elms and willows that stand in the villages and in a few of the well-to-do family cemeteries. The farms are all in small holdings and

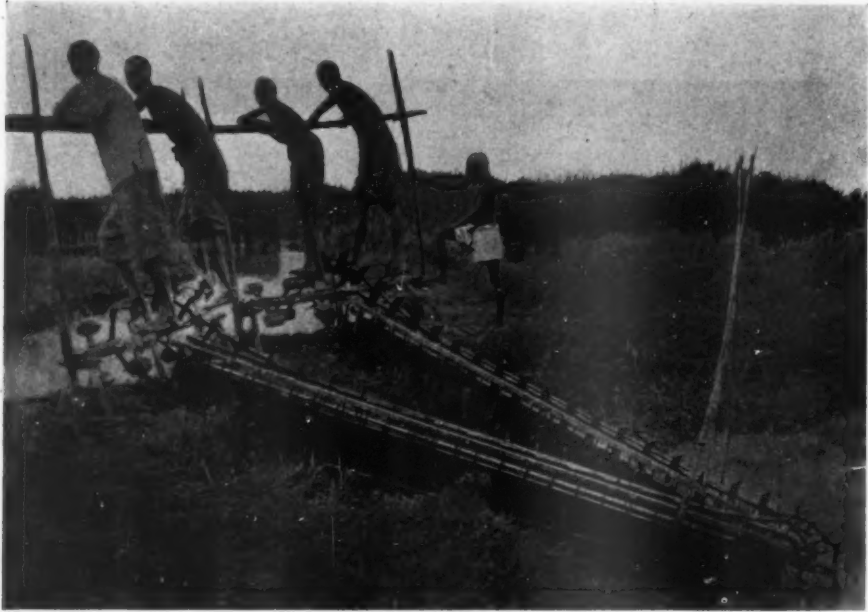
Travelers are always interested when they learn that many of these tiny farmsteads have been continuously cultivated for some three or four thousand years, and they naturally ask for an explanation of such remarkable fertility. No single answer can be given, as a variety of factors enter into the case. Thus the Chinese are superb gardeners, and their holdings are so small that they cannot be called farmers in the Western sense of the word. Sedulous care is given every square yard

A Reading Journey in China

of surface; weeds are almost unknown; broadcast sowing is too wasteful a method of planting, and so wheat is planted in drills and is carefully hoed; every scrap of fertilizer, even to the refuse hair that the barber removes from the face, is sacredly given back to the soil; and when necessary, the garden plot is irrigated with water drawn in ingeniously woven wicker buckets from the many wells. The great secret of fertility, however, is found in the

the beds of streams, whence it is swept out into the Yellow Sea. Each year it is estimated that millions of tons of this upper soil are transported by wind into the Gulf of Chih-li. Though the soil is thus renewed, it is gradually wasting away, and the time will come when the land will be as dependent upon fertilizers as in America.

It is the same loess formation, together with the rich mineral deposits of



ONE METHOD OF IRRIGATING RICE FIELDS

loess formation which covers most of the Plain and the higher lands of the north-eastern provinces. This is a fertile earth resembling loam but is differentiated from it by its porous and tubular structure. It covers high and low grounds alike, sometimes to the thickness of a thousand feet. It is very fertile, and manure is not needed when a fresh surface is exposed. It happens that the season for plowing or spading coincides with the time of high winds; so that each year a thin upper layer is carried by the gales to ravines and

Shan-si and Shen-si, that make the cradle of the Chinese race so attractive to foreigners. The loess has a perpendicular cleavage, which gives rise to the singular terraces of Shan-si and the grotesque shapes which isolated ridges assume. Where it is crossed by roads, the grinding cartwheels leave the dust nearly a foot deep, until the first dust storm comes along and sweeps it hundreds of miles away to the Plain. This process repeated for a thousand years has transformed many of those roads into canyons.



IN THE IMPERIAL PALACE GROUNDS, PAO-TING-FU

The writer has traveled in some of them that were fully sixty feet deep and not more than twenty feet wide. Where such roads are cut into mountain sides, he has often looked down the chimney of the cave houses of the terrace below, or stepped across the road into the homes excavated into the side of the terrace on which he was traveling. The visitor sees little of the coal and iron mines of this richest mineral province of China, yet beneath him lie the most remarkable deposits in the world. Not only are the iron and coal of most excellent quality, with an abundance of flux conveniently near, but the coal measures are thick and horizontal; so that the mines of the future in Shan-si will be entered by railway lines on the level, with no expense for hoisting machinery.

Visitors to the region which we are studying could not fail to note the marked difference between the Chinese seen in the Occident and those who swarm in

North China. Probably ninety-five per cent. of those whom we see in America come from a portion of China's southeasternmost province that is not larger than some of our American counties. Northern Chinese are much taller on the average, and were it not for their slightly oblique eyes and unobtrusive noses, they might be taken for decidedly brunette Americans. Unlike the Cantonese, dwellers in the North live in a district where rice gives place to wheat, where the enervating heats of summer are at least alleviated by most bracing winters, and where the more strenuous life produces stronger men. Yet the Chinese familiar to us is usually superior to his brother in the North in manual skill and in the fine arts, even if he is less attractive in physique and in a certain air of independence. Indeed the differences are so marked that it is easy to believe the theory that originally Central China was another Mediterranean and that on



CHINESE WOMAN CARRYING BABY

its northern shores dwelt this hardier race with Aryan traits and possibly a strain of Aryan blood, while on its southern side lived men of another race whose traits ally them more nearly to the inhabitants of the Indo-Chinese peninsula.

But we must hasten on to a study of those two features of the region under consideration which differentiate it from other sections of China to be studied in this series. We are in what is called the cradle of the Chinese race. This is only relatively true, since it is almost capable of demonstration that the northern Chinese were in the dim ages preceding authentic history immigrants from a western and more favored clime, possibly from that center of civilization lying below or to the east of the Caspian. Be his origin what it may, traditions reaching back to the time of Abraham or beyond reveal the immigrant in the yellow-soiled bend of the Yellow River and in its lower reaches. He is not a shepherd, even though some of the Chinese ideographs suggest such a calling. Thus the word for "righteous" is made up of the ideograph for "sheep" and "I" or "my,"—I have a right to my own sheep; and the

word for beautiful is composed of the ideographs for sheep and great, with a possible suggestion of the time when a fat sheep was the Chinaman's criterion of beauty. He was an agriculturist, as he has mainly been during the subsequent four thousand years. Without trying to unravel the tangles of early Chinese history, it may be said with a fair degree of assurance that forty centuries ago—nearly a thousand years before the earliest assured event in Greek history, the Dorian invasion, and a century before Abraham was born—we find in North China, in the modern provinces of Shan-si, Shen-si, and Ho-nan, a people with institutions, government and religion, with a fairly well developed literature and a knowledge of the sciences and arts. In this region it is possible for such questions as the following to be put to candidates for literary degrees: "Fire-arms began with the use of rockets in the dynasty of Chou (B. C. 1122-255); in what book do we first meet the word *p'ao*, now used for cannon?" "The Sung dynasty (A. D. 960-1278) had several varieties of small guns; what were their advantages?" Here, too, another im-



FLOUR MILL AND VERMICELLI FACTORY

portant factor in modern civilization, the compass, seems to have been first used about 1100 B. C., when magnetic needles were given to ambassadors from a southern country to enable them to find their



A COUNTRY CIRCUS

Strolling performers stop in the open fields for audience to gather around them.

way home. With the perverseness which marks many things Chinese, these needles always point to the south and are known as "indicating south needles," or "south pointing chariots," alluding to an ancient arrangement by which the needle was mounted on a pair of minute and easily moving wheels. To name a third important invention, in the ancient capital of Hsi-an Fu, seven hundred years before Gutenberg announced the discovery of printing, the famous emperor T'ai Tsung caused the Thirteen Classics to be engraved upon one hundred and thirty-seven slabs of granite. No sooner was it completed than the idea of making this standard version accessible to scholars throughout the empire led to the multiplication of copies through rubbings that were taken, and those colossal granite type-forms are still used for a like pur-

pose. In 932 one Fêng Tao invented the present method of printing from blocks, while the inventor of movable type, Pi Shêng, made his discovery in 1000 A. D.

In this same old China the sciences received much attention. Six hundred years before alchemy, the forerunner of chemistry, began to be studied in Europe Chinese alchemists were trying to find the elixirs that would bestow immortality and change baser metals into gold. If legends may be believed, an astronomical board was in existence twenty-two hundred years before Christ. Apparently it was no sinecure to belong to it, since two of its professorial members are said to have been put to death for failing to foretell an eclipse. At any rate, at that early period they had fixed the length of the year more exactly than had the Romans in Numa's time, Decimal arith-

metic seems to have been in use 2,000 years before Christ, and in 1125 B. C. it formed the basis of China's oldest arithmetic. This venerable volume by Chou Pei contains a treatise on right-angled triangles, though the history of geometry in the Occident dates from Thales of Miletus, nearly five hundred years later. The oldest philological work in the world first saw the light in Ho-nan, probably at Lo-yi, eleven centuries B. C. Though it was added to some three centuries after Christ, it is still in use, and the descriptions of the work of artisans, its pictures of ancient tools, etc., show that three milleniums have not improved much upon early processes and models.

Leaving the realm of archaeology, let us visit a few of the many interesting places of this wonderful region. And first Hsi-an Fu in Shen-si may claim our



A CHINESE HOUSE OF THE POORER CLASS

notice. To reach this city requires about a month of travel, if the Peking-T'ao-yüan road is followed. The railway may be taken as far as Huai-lu Hsien,—a railroad under French supervision and very poorly furnished in the matter of even first class carriages. The station stops are interesting. Here stand in all their glory the station guards with rifle on shoulder ready to assert the majesty of railroad law. A host of hucksters, mainly sellers of eatables, besiege the car windows and it seems to be a principle with most travelers to buy at each stop. A well dressed Chinese desiring to show his friendliness, may buy a cucumber nearly

a yard long and present it with his compliments. If you dislike green cucumbers with the skin on and decline, your would-be host calls back the huckster, returns the purchase and thus saves his cash and his face.

The journey after leaving the railway is taken either in native carts or in the more aristocratic mule litter. The litter is simply a roofed box swung on poles between two mules. The former is like an old-fashioned Saratoga trunk, minus the front end and mounted on a pair of truck-wheels. From one to four horses or mules constitute the motor power and furnish unending labor for the carter, since they are attached tandem by a needlessly complicated tangle of ropes. Into this vehicle one packs personal baggage, foreign food, and bedding, and then seats himself crosslegged in the midst on the cart floor. The vehicle is springless, the road is only an uncertain collection of ruts, and gravity does its fell work the while. The only way in which to enjoy cart riding is to sit bolt upright, cling to the sides of the cart, keep your head in the middle, and never mind the frequently recurring blows which the head receives,—or else walk beside the cart.

The month of ups and downs, of dust and heat, or cold, of early rising and futile attempts to retire early at night, is relieved by the sight of distant mountains and wonderful loess terraces, of fields of poppy most gorgeously arrayed and sombered by groups of opium gatherers who go from plant to plant and scrape off with their thumb nail the exuding juice from which the poison is made. Up on the tableland stone is sometimes used for houses instead of the burned brick or adobe of the plain. Yonder, one above another on the hillside, a cluster of houses would make one believe himself in New Mexico, gazing upon a Zuni pueblo. Occasionally monuments are passed, some mounted on the back of great stone tortoisés, others in the form of gateways that



POPPY FIELDS IN BLOOM

lead nowhere. Good mandarins who cared for the roads, model wives who refused to survive their husbands, or maidens who to better serve their aged parents remained unmarried,—these are some of the reasons for such structures. Once and again the traveler passes through villages where desolation reigns. The roofs are dilapidated, windows are paperless, no one is selling vegetables on the street, the few wretched inhabitants have faces that are drawn and leather-like, while every eye is glazed and dull. It is all due to China's curse—opium. Again and again has the writer asked groups of such villagers how many of them were slaves to the drug, only to hear the final confession that "eleven out of every ten" used it.

The Chinese inn, both in the plain and on the upland, is a never ending source of interest to Occidental travelers. A large square enclosure, or an extended oblong with successive courts, is sur-

rounded by low one-storied buildings where guests of every degree are temporarily domiciled. In the midst is a motley array of camels, horses, mules, donkeys, cows, pigs, and vehicles of every description. Except in the southerly part of our district, most of one's room is taken up by a brick platform-bed, with flues running from a fireplace in front through the bed. A few sorghum stalks produce an abundance of smoke and a modicum of heat for the weary traveler. If one eats Chinese food, all goes as merry as a marriage bell; but if foreign food must be cooked, it sets the whole inn by the ears, since the "foreign devil" is said to eat yellow oil, and to an average Chinaman butter is an abomination—as much so as the few rats and dogs that they occasionally eat are to the Occidental. In this court bedlam reigns until ten or so, when the wrangling of the "till manager" and his guests dies away, the opium smokers are in the

arms of Morpheus, and even the braying of animals, the grunt of the camels, and the shouts of the village watchmen die away. But John is up betimes, and the traveler may be well on his way three hours before dawn in winter. Ah, how appetizing the hot sweet potatoes of the itinerant vendor in a village smell, and how quickly they disappear when the hunger of the tableland is on one!



PICKING TEA

But we are approaching one of the venerable capitals of this age-old empire. We have descended from our last mountain into the Hsi-an plain where for miles extends a great expanse of most uninteresting landscape, relieved here and there by a temple or a mud village. Yonder is the object of our journey, standing out like a low range of hills against the sky, with ancient archer towers for peaks. At no point are these walls less than thirty feet high, and near the gates seventy feet is the rule. For more than four thousand years men and women have been thronging through these portals and trafficking in these ancient streets, just as they are doing today. "During the long centuries Hsi-an has been besieged and taken and sacked and rebuilt times without number. Within its walls kings have been assassinated and dynasties overthrown; but the old city has lived on. It is this eternity of things

that for a modern from Europe or America gives to Hsi-an a strange fascination." Hsi-an has its Broadway; but jewelry, carvings, jade ornaments are less in evidence than silk, cotton cloth, and tea. Everywhere there are proofs of its importance as a fur center, while on its Wall Street are banks galore. It should be remembered that this city and the province of Shan-si are producers of most of the bankers of the empire and that the overflow is found in Japan and even so far afield as our own Denver. The two memorials of the past which are most famous here are the forest of monuments upon which the Classics are engraved, already mentioned, and the Nestorian Tablet, which is one of the oldest Christian monuments in Asia. About a mile outside the western gate of the city is a small and dilapidated Taoist temple, in the midst of whose ruins are three tablets mounted on stone tortoises. The central one of these, surmounted by a Greek cross, is a stone that has testified for the Christian faith since the days of the glorious T'ang emperors. In that heyday of Nestorian missions, Olopun arrived in the Empire (A. D. 635), "having beheld the direction of the wind and braved all dangers and difficulties."

But other scenes invite us eastward to the Holy Land of China. To reach the province of Shan-tung we may retrace our steps, or turn to the southeast until we strike the Peking-Hankow Railway and then ride northward in comparative luxury as far as the station nearest K'ai-fêng Fu. This city has been an ancient capital, and is near other still older seats of government. The common name of China is Chung Kuo, or Middle Kingdom, and K'ai-fêng and these adjacent capitals were literally the centers of the powerful feudal states of the time, which were ruled by the emperor resident in the "Middle Kingdom." As we cover the twenty miles or so between the railroad and K'ai-fêng, one realizes what an im-

mense amount of labor has been expended on "China's Sorrow," the errant Yellow River. General Wilson estimates that the embankment erected to prevent the overflow of the river near the old capital contains about a million cubic yards of earth for each mile! Though K'ai-fêng is some six miles south of the river, the fine dust has collected in great sand dunes, those next to the city reaching almost to the top of its walls. As we press toward its gates, we must be impressed by the hundreds if not thousands of wheelbarrows, drawn by a donkey and pushed by a man, which are the prevailing vehicle here. It is this region that Milton describes as—

"the barren plains

Of Sericana, where Chinese drive
With sails and wind their cany waggons light."

This is no figment of the imagination, since many of the barrows have sails at-

here of an ancient colony of Jews, which still has a remnant of three or four hundred. As Dr. Martin wrote after visiting the colony some years ago: "A rock rent from the side of Mount Zion by some great national catastrophe and projected into the central plain of China, it has stood there while the centuries rolled by, sublime in its antiquity and solitude. It is now on the verge of being swallowed up by the flood of paganism, and the spectacle is a mournful one."

Leaving behind us K'ai-fêng's high brick wall with its crenelated parapet, its buttresses, turrets, ponderous gates and outlying moat, we turn northeastward and proceed over the monotonous plain until finally the mountains of western Shan-tung loom up on the horizon like land seen from the deck of a ship. Reaching and skirting these foothills, we finally pass between detached hills to Chi-ning



A SMALL RIVER SHOWING CONGESTION OF TRAFFIC

tached which are used when the wind is favorable.

K'ai-fêng Fu is decidedly anti-foreign, so much so that the railway syndicate offered one of the missions money sufficient to build an excellent medical missionary plant, if they would occupy the place for ten years and thus remove prejudice. This has at length been done, though not at the expense of the railway. The most interesting fact connecting K'ai-fêng with the West is the existence

Chou, a large city on the Grand Canal. The city itself needs no further description, as it differs from others in no important particular, not even in its evident decay. The first glimpse of the Canal, which is one of the proofs of China's greatness, is decidedly disappointing. It should be remembered, however, that this stupendous piece of engineering, which stretches from Peking to Hang-chou Fu, some six hundred miles, has now passed almost into disuse as a through



CHINESE JUNKS

Note the eyes painted on the bows of the boats so that they may see to go.

route of travel. Its unnecessariness as a means of conveying tribute rice to Peking and the multiplication of coast steamers, as well as changes in the course of the Yellow River, have led to neglect that has resulted in silting up and disrepair. It is still used by an annual fleet of government vessels which make the journey with great difficulty, even at high water. Centuries ago, especially when it reached its completion under Kublai Khan, it surpassed any canal that has ever been constructed in the West. Its locks are not like ours, but are sluices constructed of stone with grooves into which are let heavy timbers which are put in or removed according to the state of the water, and over which boats are drawn by heavy windlasses. In its southern reaches it is still much used, and that which constitutes its northern portion, the Wei River, is a great artery of trade.

If one is on pony back, two days of

riding to the northeast will bring one to Ch'iu-fu Hsien, the home and burial place of China's Throneless King, Confucius. This Mecca of the Chinese is inhabited by direct descendants of the great Sage who lived from 551 to 479 B. C. Some of them are of the eightieth generation, and yet their genealogies are as unquestionable as if of only the eighth generation. Inside the parapets, moats, and gates of the city are the ducal residence, the temple, and the tablets that are so sacred in Chinese eyes. The chief centers of attraction, however, are the great temple near the great gate, and the cemetery where the remains of Confucius lie. The lofty yellow-tiled roof of the former looks like gold in the sun's rays, and the marble pillars with the exquisitely carved dragons coiled at the top are most striking. The image of Confucius within is eighteen Chinese feet in height and is colored as in life. His tablet bears the

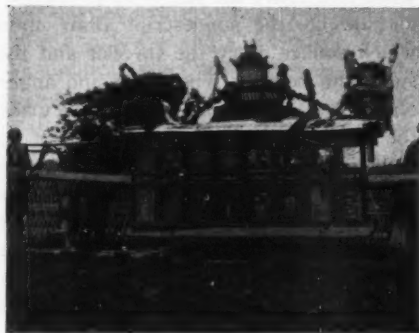
words, "The seat of the spirit of the most holy ancient sage, Confucius," while the following are some of the numerous inscriptions in the vaulted roof: "The model teacher of all ages," "His holy soul was sent down from heaven," "With heaven and earth he forms a trinity."

To reach the graveyard one passes out of the north gate of the city through an avenue of cedars which to the Chinese typify undying fame. The avenue is known as the Spirit Road, "meaning that the spirit of the Holy Man, when invoked with proper rites, passes through these trees back and forth between tomb and temple." That part of the ten-acre cemetery which is occupied by Confucius' tomb, or rather his tumulus which is almost as large as a hill, lies toward the city. A paved court and a granite column are the only additions that the art of man has added to this vast mound; but an old tree planted by his beloved Tzu-kung and near it a tablet marking the site of a hut where this devoted disciple spent a six years' vigil near his departed master speak

to Socrates. This will be impossible as also a visit to the tomb of one of the most famous of China's women, "The Mother of Mencius," about eight miles from his city on a peaceful hillside. She it was who is celebrated in the hornbook memorized by more persons than any other in the world in the lines,

"Of old Mencius' mother selected a residence,
And when her son did not learn, cut out the
half-wave web."

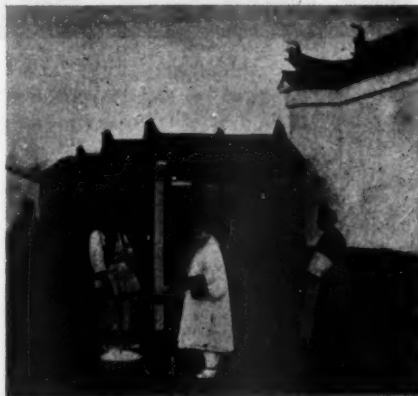
The allusion is to the fact that being left a widow and finding that their home near a cemetery led the boy to think only of death and funeral ceremonies, she removed to another home near a butcher



A FUNERAL CAR CARRIED ON MEN'S
SHOULDERS

volumes as to the grip this marvelous teacher had on his contemporaries.

It would be interesting to journey thirty miles southward from this holy ground to Tsao Hsien, the home of Mencius, who is to Confucius what Plato is



PAPER HOUSES

Used at Chinese funerals and burned at grave. Supposed to give dignity to the deceased as he enters the other world.

shop. Here the boy was in a fair way to become callous to suffering and death, and so a third home was selected near a school where the surroundings were favorable for his growth. Unfortunately Mencius was like other boys in being idle. To teach him his peril she resorted to the object lesson of cutting across a web of cloth which she was weaving, thus showing the dangers of a lack of continuity. It is a greater pity still that no one can



TYPES OF CHINESE PAGODAS

point with any certainty* to the home of

*The tradition which states that he first saw the light in the village of "Oppressed Benevolence,"—we translate the Chinese place names to indicate the doubtfulness of the story,—in the parish of "Cruelty," in the district of "Bitterness," in the state of "Suffering," sounds too Bunyan-like to deserve much credence.

China's Pythagoras, Lao-tzu, who was Confucius' senior by half a century. Yet we know that he lived in what is now the eastern part of Ho-nan, and so belongs to this Holy Land.

We must not leave classical China without getting a glimpse of her most sacred mountain, which lies sixty miles to the north of Confucius' city. This ancient T'ai Shan, Great Mountain, was mentioned in the Classics as being a place of worship for the famous monarch Shun in 2254 B. C. and from that date down to the present day it is the resort of pilgrims of every faith. Some of the pilgrim groups are pathetic to see, as this one, for instance, which a French missionary describes as being made up of old women, the youngest of them seventy-eight and the eldest ninety. They had come a distance of three hundred miles to "re-mind their god of the long abstinence from flesh and fish they had observed during the course of their lives and solicit as a recompense a happy transmigration for their souls." The trip to the summit, 5,100 feet above the sea, is most interesting, despite the nondescript affair upon which coolies carry the traveler and the swarming beggars who shock and anger one by turns. Millions of feet have made the toilsome ascent before you, not to exult in the magnificent panorama which there greets the eye, but to find what is promised above the entrance to the great temple at the mountain's foot, "T'ai Shan is decreed to give happiness," and to realize the name of the street upon which this temple faces, "Way to Heaven." The Occidental will most admire the view from the summit. To the north lie range after range of hills, sleeping in grandeur and solitude. In the other directions one sees the great expanse of the Shan-tung plain,—an ocean of grain in its season. Here and there one can trace the Wan River by its glinting waters and by the many silvery brooks that plunge into the main stream. What wonder that with

nature and religion, such as they know, prompting them, the Chinese are so under the spell of the old mountain that in February from five to ten thousand pilgrims of every age and condition in life will daily toil up the nearly six thousand steps that lead from the plain to the summit, despite weariness and cold. As a friend has written: "One hundred and fifty generations have come and gone since the great Shun here offered up his yearly sacrifice to heaven. Fifteen hundred years before the bard of Greece composed his epic, nearly one thousand years before Moses stood on Pisgah's mount and gazed over into the promised land, far back through the centuries when the world was young and humanity yet in its cradle, did the children of men ascend the vast shaggy sides of this same mountain, probably by this same path, and always to worship."

What they ignorantly worship is today being made known unto them in this holy, ancient land. In 1904 in the most holy province of Shan-tung alone there were two hundred and seventy-one Protestant missionaries living in twenty-three of its cities and towns and shepherding 14,226 communicants. Other portions of the region are also supplied, though inadequately, with Christian workers. T'ai-k'ang Hsien, within a few miles of the capital where Shun held his court, is a mission station, and so are K'ai-fêng Fu, Hsi-an Fu, and Ho-nan Fu which occupy the approximate or actual sites of ancient capitals. Beautiful Chi-nan Fu, now the capital of Shan-tung and from 1100 to 230 B. C. capital of the influential feudal State of Chi, is also occupied by the heralds of a better hope and an abiding faith. That city, which is only a day's journey north of T'ai Shan and from which we take the train for the German port of Tsingtao, is itself a parable of the new day that is dawning on China's most ancient and holy land. The hills around it remind one of the mountains around

Jerusalem; three copious springs near the western gate furnish an abundance of pure water for the large population and a surplus which recalls the prophet's vision of the waters which proceeded eastward from the temple to sweeten the Sea of Death (Ezekiel 47:1-10); while the manifold activities of the missionaries residing there are in fulfillment of the broad program found in Jesus' commission to the Twelve (Matthew 10:1-10). The region that we have been studying has a glorious past; it has enjoyed the ministrations of three of the world's greatest sages; but its teeming millions need something more than the newly built railway and the science and civilization of the West: its preëminent need is Jesus and the lives and examples of men who have His spirit and His desire to save. "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

BIBLIOGRAPHY

Most of the literature on China has been written from the viewpoint of the central or southern portion of the Empire; some of the books referred to below only partly bear upon the region under review. To remedy this de-



TEMPLE GUARDS

fect, references to a particular part of a book are usually given.

Boulger, D. C. "History of China," 3 vols. By a most prolific writer upon China. This history is quite largely dependent upon an older work by De Mailla. See especially vol. I, chs. I-VII. See also an abridged one-

volume edition entitled "China," chs. I, II, V-VII.

Brown, A. J. "New Forces in Old China." As secretary of the Presbyterian Board of Missions Dr. Brown knows very intimately by correspondence and travel in the empire the section studied. His first chapter on the Ancient Empire, and chs. IV-VII, describing most vividly travel in North China as well as a visit to the grave of Confucius, are especially valuable.

Century Magazine, vol. LX (1900), pp. 803-819. Article by the well known German writer, E. Hesse-Wartegg, on "China's Holy Land."

Davis, J. F. "The Chinese." 3 vols. Perhaps the best authority on China during the first half of the last century. See vol. I, ch. VI for summary of Chinese history; ch. VIII, for Chinese character and institutions.

Douglas, R. K. "China." Ch. I. Professor Douglas is an accomplished British scholar and the author of numerous works on China.

Encyclopedias, especially the "Britannica" and "Chambers" contain much accessible information on the region under consideration. Consult under names of the provinces, China, Confucius, Mencius, Lao-tzu.

Faber, E. "The Mind of Mencius." The best summary of Mencius' teachings. Dr. Faber was long resident in China and wrote voluminously and authoritatively on Chinese literature and history.

Giles, H. H. "Historic China and Other Sketches." Professor Giles is one of the greatest living Sinologists and the author of numerous works on the language and people, including his monumental Dictionary. The first five chapters have valuable material from the historic point of view.

Jernigan, T. R. "China in Law and Commerce." As a representative of the United States, for many years resident in China, the author has been able to condense into a volume of four hundred pages a wealth of information found nowhere else in so satisfactory a form. See ch. I for an admirable summary of Chinese geography and of the theories of Chinese origins; chs. XIII and XIV for an account of the land and water transit of the empire, including the region here studied.

Legge, J. "The Chinese Classics." Vol. I, pp. 56-112, contains the best monograph on Confucius. Vol. II, pp. 14-38, has an excellent sketch of Mencius. Until his recent death, Professor Legge was the foremost authority on ancient Chinese literature.

Little, A. "The Far East." The author stands in the same authoritative relation to things Chinese that Captain Brinkley sustains to Japanese affairs. Chs. II, III bear upon the region studied.

Martin, W. A. P. "A Cycle of Cathay." Written by one who has been in the Empire more than half a century and who is now our foremost American Sinologue. Part II, ch. IV, contains an account of a visit to the Jewish colony in K'ai-feng Fu, ch. V, of a pilgrimage

to the tomb of Confucius. "The Lore of Cathay." In Book I Dr. Martin describes China's contribution to arts and sciences; in ch. VI, he compares Confucius and Plato; and in chs. XX, XXI he tells of the value of Chinese history and of the Tartars in ancient China.

Morris, T. M. "A Winter in North China." Though a traveler, the author was accompanied by men who had long lived in the Empire, hence his account of the country and people is quite accurate. See chs. III-VIII, describing the district studied.

Moule, A. E. "New China and Old." The Venerable Archdeacon's long residence in China and his Chinese studies make his first chapter on "The Chinese Empire, Causes of Its Cohesion" especially valuable.

Nevius, J. L. "China and the Chinese." Now more than twenty years old but still a book of great value, as Dr. Nevius lived most of his missionary life in North China. See especially chs. I, II, XIX, XXII-XXV.

Nichols, F. "Through Hidden Shensi." Though written by a man who traveled in China only a few months and hence containing many "facts which are not so," it is the best account in print of the journey from Peking to Hsi-an Fu and down the Yang-tzu.

Parker, E. H. "China, Her History, Diplomacy, and Commerce." Chapters I, II, "China, Past and Present." Pages 1-25. Both these volumes are authoritative, as Professor Parker is not only an excellent Chinese scholar, but he has also resided for a long term of years in China.

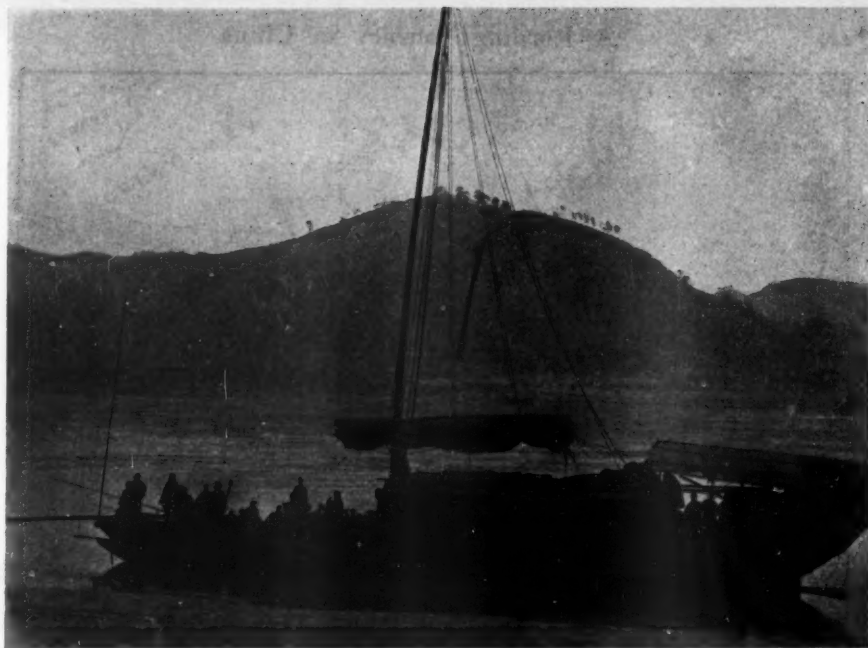
Pott, F. L. H. "A Sketch of Chinese History." Dr. Pott, president of St. John's College, Shanghai, furnishes us with the best brief account of Chinese history in book form.

Smith, A. H. "Chinese Characteristics." The truest and most readable volume on the Chinese people by the foremost American writer on China. Dr. Smith's home for more than thirty years has been in Shan-tung, China's Holy Land. "Village Life in China." The best account of northern village life in print.

Williams, S. W. "The Middle Kingdom." 2 vols. still remains the standard work on the empire; written by one who spent most of his adult life in China, North and South. For the country, see vol. I, pp. 89-111, 142-154; for history, see ch. XVII.

Williamson, I. "Old Highways in China." Mrs. Williamson lived for many years in North China and traveled through much of the region studied. Her descriptions are very vivid and circumstantial. See especially chs. XVII-XXI.

Wilson, J. H. "China: Travel and Investigations in the Middle Kingdom." General Wilson traveled in North China under the patronage of Li Hung-chang, and hence was able to make studies of great value. His account of the Yellow River and parts of China's Holy Land, found in chs. XVI, XVII, is valuable from a hydraulic engineer's standpoint mainly.



RIVER BOAT USED FOR TRAVELING ON THE YANGTSE

Up the Yangtse to Tibet

By Mary Porter Gamewell

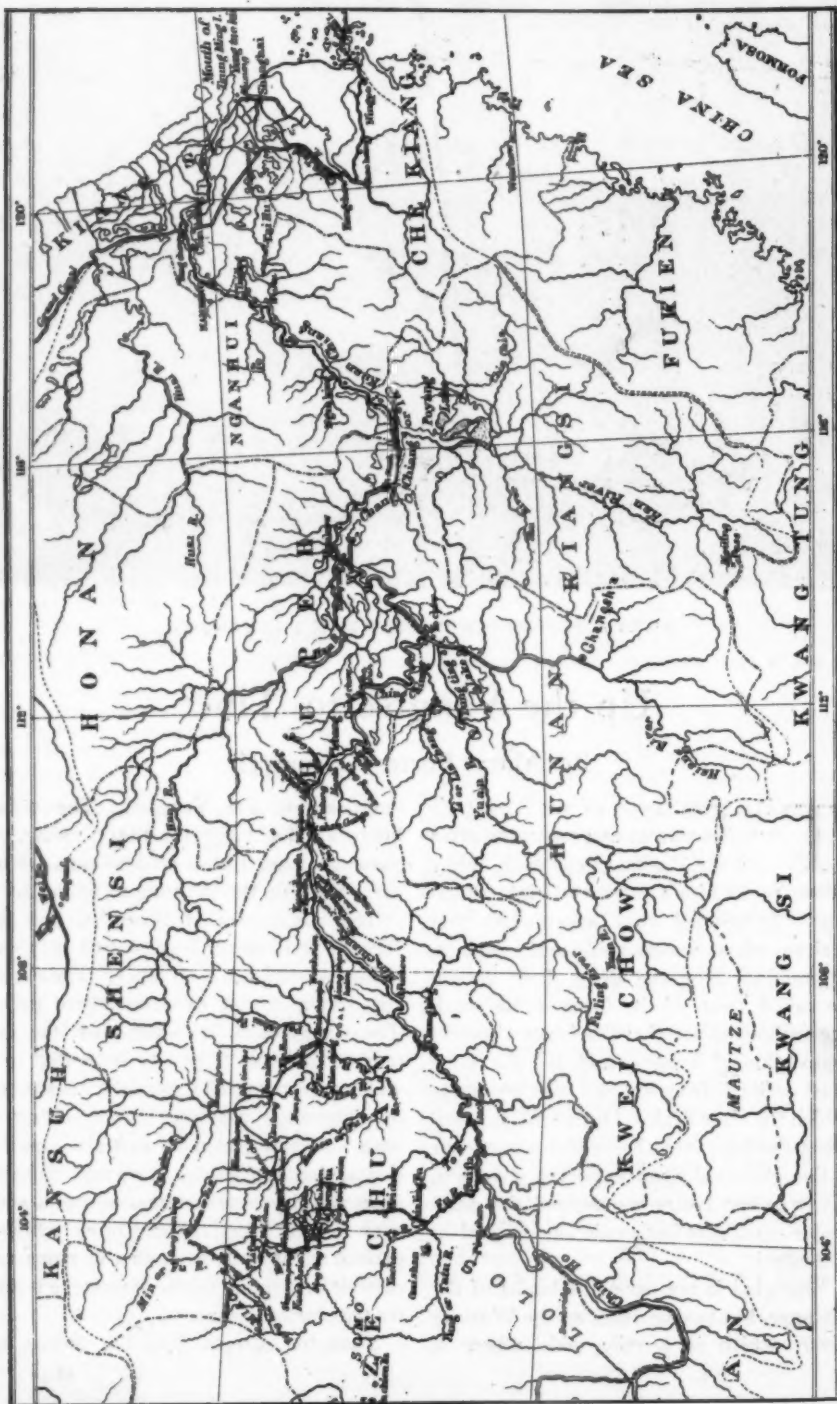
THE great mass of the Yangtse's yellow water met us, in the arms of the Pacific Ocean blue, thirty miles from China's yet-out-of-sight coastline. It seemed very appropriate that a river, whose waters could make such an impression upon the great deep, should be called "Son of the Ocean;" although the authorities say that this is not a correct translation of Yangtse and that the name was derived from one of the provinces which the river drains. Our vessel steamed from the blue into the yellow water over a line clearly defined upon the quiet sea. After a few hours we sighted the coast and soon thereafter made our arrival at Shanghai.

Shanghai is not upon the banks of the Yangtse, but twelve miles up the Wusung river, which is a mile wide where it

empties into the Yangtse. The ocean liners are too large for the Wusung, so passengers are transferred to tugs which carry them up the Wusung to Shanghai.

The native city of Shanghai and the foreign settlement lie only two or three miles distant from each other. The native city has a circuit of about three miles. The six gates in its walls lead into extensive suburbs. The city is located in a wide and fertile plain, which is intersected by numerous waterways connecting it with Su Chow and other rich cities on the Grand Canal. Besides, the great Yangtse gives the city commercial connection with even distant Szechuan and other western provinces, as well as with the more accessible provinces, whose commerce it and its tributaries command.

Shanghai streets, like the streets of



MAP OF THE YANGTSE VALLEY



A STREET IN SHANGHAI

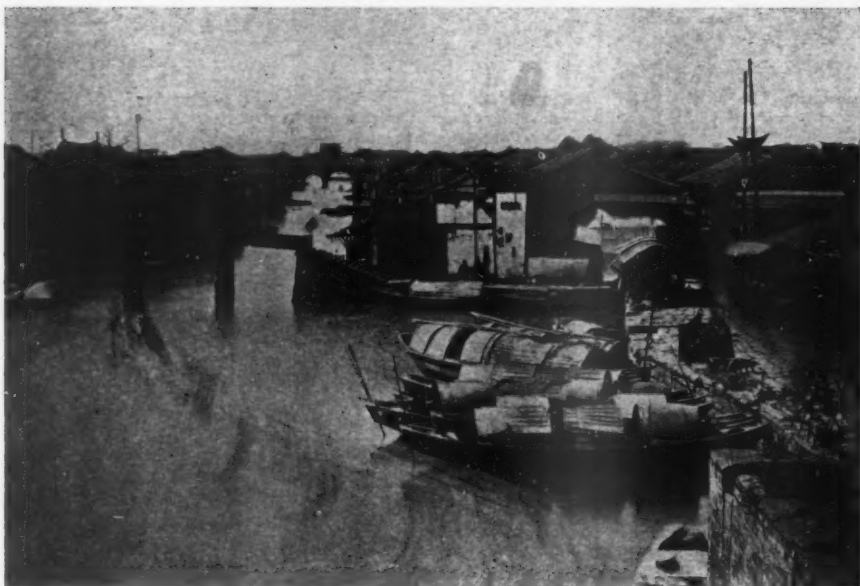
most southern cities in China, are about eight feet wide and paved with stone slabs. The streets are usually crowded with people, and the whole city is unspeakably filthy.

In great contrast with the native city is the so-called foreign settlement. In the latter, the municipalities of the different foreign nations unite in making, and keeping in beautiful order, broad thoroughfares known as Nanking Road, Peking Road, Seward Road, and other names geographical and otherwise. Parks, clubhouses, fine hotels, bands of music, extensive business houses, beautiful church buildings, a fine boulevard on the river, called the Bund, the shipping of the Bund, the Consulates with flying colors, carriages, automobiles, electric lights, and other modern appointments of the modern city, impress the voyager with the fact that on this far off shore he has found a gem of a city which in beauty and enter-

prise equals the finest cities of his home land. Rickshaws, wheelbarrows and sedan-chairs, however, mingle with bicycles, automobiles and carriages, and remind one that he is in the Orient, the land of cheap labor.

Most visitors to Shanghai wish to visit Suchow, which lies northwest from Shanghai, and is easily reached from Shanghai by either the Wusung or Huangpu river. Suchow is considered by the Chinese their finest city. It is connected by numerous waterways, including the Grand Canal, with the commercial centers of the richest provinces. The environs are highly cultivated. The Chinese have a saying, "To be happy, one must be born in Suchow, live in Canton, and die in Liauchow; for in the first are the handsomest people, in the second the most costly luxuries, and in the third the best coffins."

A coffin, by the way, is not the ghastly



CANAL IN THE CITY OF SUCHOW, CHINA

object in China that it is considered in the West. A man will purchase his coffin while he has money to command a good one, and will think nothing of having it standing around in his home waiting for him. Not only so, after a man is in his coffin, it is not at all uncommon for his family to keep the corpse sealed in its coffin for years, waiting to accumulate money enough to give the body a fine funeral. We know a man whose father died while he was a child. The widow kept the body until the child grew up, and had had his education; then before the young man should go abroad to receive his physician's degree, he stopped at home long enough to bury his father. This act of the son was a bit of filial piety.

Filial piety ramifies and modifies domestic economy, political economy, and everything else that has to do with human relations in China. It produces some odd results in some of its operations as for instance, when a man gave all his attention to getting his father's corpse out of the burning home, and in the meantime, his

wife and children were burned to death. We have been told that there is a death penalty in China for letting one's father's corpse burn. Of course, if the law teaches the lesson implied by fixing such a penalty there may be some excuse for the man's misdirected activity. Then the Chinese have a saying, that if a man lose a wife, he can get another, but he cannot get another parent. This man made the sentiment cover care of the corpse as well as care of the living parent.

At Shanghai our party made preparations for a long journey, for we were bound for Chungking in Szechuan, which empire-province lies on the borders of Tibet.

To be sure, one thousand miles of the journey would be made in a luxurious river steamboat; but beyond that were weeks of journeying in native boats, when we should be dependent upon our own bedding and food supplies. Fish, meats, fruit, vegetables, butter and milk, in sealed cans, are imported in large quantities, and such supplies, as well as portable stoves

and everything else needed by the traveler in the Orient, can be purchased at the large stores to be found in Shanghai and other foreign settlements in China.

The Yangtse river, whose current we were to stem, and whose scenes we were to explore, winds its way three thousand miles from the mountains of Tibet, where it has its source at an elevation of nearly two thousand feet above the sea level, to the coast where the mighty river joins the mighty ocean. In its course it receives waters from tributaries which drain more than half of the provinces of the empire—

ago, native junks had all the coast trade of China; they swarmed the waterways that traverse the great plain, that carry commerce almost to the gates of Peking and reach the rich cities lying south of the Yangtse. Steam has supplanted the junks, many of which have rotted on the river banks. No wonder their owners think they have good reason to throw missiles at approaching steamboats, or to join the mobs which so often assault the foreigner, whose success has wrought Chinese failure!

From Shanghai to Ichang by steamboat,



THE CITY OF SUCHOW, CHINA, AS SEEN FROM THE GREAT PAGODA

an area of 548,000 square miles. Sea-going vessels land their cargoes at Nanking, 200 miles from the coast; large steamboats carry cargo and passengers to Hankow, about six hundred miles up the river from Shanghai, whence they are carried in smaller steamboats four hundred miles further up stream to Ichang.

When one considers the situation as seen by the Chinese, he cannot wonder that ever since the encroachments of the foreigner in China began, trouble has been making for themselves and for the ever-advancing people from the West. Years

our way lay across three provinces, and touched upon the borders of two others.

Kiangsu, the province in which Shanghai and Suchow are situated, is a coast province. The Grand Canal flows through its entire length from north to south, and it has other canals and waterways. The city of Chinkiang lies at the entrance of the Grand Canal to the Yangtse. Near the city may be seen two islands, made picturesque and interesting by temples and pagodas, whose roofs of yellow or green porcelain tiles tell of their imperial ownership.

Further up the river we touched at



CONFUCIAN TEMPLE AT NANKING AS SEEN FROM THE CANAL

Nanking. The name means "southern capital." Nanking was made China's capital at two different periods. First for A. D. 317-582, and again from 1368 to 1403, when Hung-Wu, who founded the Ming dynasty, established his court there. In 1403, Yung Loh, son of Hung-Wu, seized the throne and removed the capital to Peking.

The wall of Nanking is thirty-five miles long, and encloses cultivated fields as well as the buildings and streets of the city.

The tomb of Hung-Wu is near the wall of Nanking, and its approach is marked by colossal stone figures of men, horses, elephants, camels, and other animals, such as guard the avenue to the Ming tombs, northwest of Peking.

The Porcelain Tower in Nanking was once celebrated the world over. It was built by Yung Loh for the Empress, and was nineteen years in building. It was completed in 1430 and blown up by the Taipings in 1856.

The concourse of scholars called together by the examinations, and its large

libraries and bookstores, help give Nanking its place as a literary center. It is considered one of the first places of learning in the empire.

In 1852, the Taiping army struck the Yangtse at Hankow, which it captured, then swept with fire and sword down the river, to the ruin of Nanking, Chinkiang, and other cities which lay in the route of the victorious army. The movement was led by Hung Lui Chuen, who in a mountain village in the south, fell in with a native evangelist, who had been a pupil of China's first Christian missionary, Dr. Morrison. From him he received religious tracts, to which he gave little attention until ten years later. In the meantime he had fits and visions. The visions he was led to connect with the subject of the tracts. He sought the missionaries and was converted. Then Hung Lui Chuen taught others and, after a while, had a following. He and his followers were persecuted and therefore took to arms. Victory attended his army. Then he became convinced that he was divinely

appointed to rule China, and when he took Nanking and set up his capital there in 1853, he seemed on the high road to the fulfilment of such a destiny. His soldiers sang hymns and his officers preached sermons to their troops. He sanctioned robbery, took to himself many wives, and in many other ways ordered both his teaching and example to suit the temper of his following. He kept the seventh day as Sabbath. He promulgated the Ten Commandments. He banished the books of Confucius from the civil examinations, and substituted the Scriptures.

When the British and French marched against Peking in 1860, the Emperor fled, and when Lord Elgin's Embassy sought to make a treaty with China after the taking of Peking, the Taipings were still in strong positions in the Yangtse valley. Dr. W. A. P. Martin, who accompanied the Embassy in the capacity of interpreter writes, in "A Cycle of Cathay," that Lord Elgin, finding the Emperor fled, thought

seriously of opening negotiations with the rebel chief, but was deterred by the Catholic influence. There are many and varied opinions as to what were the nature and possibilities of the Taiping rebellion. But undoubtedly the insurgents were



TEMPLE FRONT, NANKING



"TOPE" OF THE INDIAN PATTERN NEAR
YANGCHOW, CHINA

Forty feet in diameter at the bowl and over 200 feet high. There is said to be but one other tope of this kind in China.

disposed to throw off the bondage of antiquated ideas and customs, and seemed to have an ability to assimilate new ideas. Success followed the arms of the Taipings, until General Gordon, since famous as the Hero of Khartum, took command of the Chinese Government troops, and finally overthrew the army of the insurgents. Thus was lost, first by diplomacy and again by a foreigner's interference, what Dr. Martin calls "an opportunity such as does not occur once in a thousand years."

From Nanking our course bent southwest and brought us to Kiukiang, on the south bank of the river and in the province of Kiang-si. This province has an area greater than that of all New England. There is a celebrated spot among its beautiful hills where Chu-lu, the great commentator of Confucius, lived in the twelfth century, and which is visited by



THE CAMPUS OF NANKING UNIVERSITY (METHODIST)

many of the Chinese *literati*, who make pilgrimages to this ancient home of their revered teacher and philosopher.

At Kiukiang one may find most beautiful porcelain, some of which is peculiar to that region. Not far from Kiukiang are porcelain manufactories which were established in 1004, and the best porcelain of the country is procured there.

Still steaming up stream, we arrive at Hankow,* on the north bank, in the Huhei

*Hankow takes pride in its great "bund" some two hundred and fifty feet wide and a half mile long with its lofty river wall ascended by flights of stone stairs forty feet from low

province, and possibly visit Wuchang, the city's twin sister on the south bank, which is the capital of the province. The river Han joins the flood of the Yangtse at Hankow. At times the melting snow causes the river to rise forty or fifty feet, and its increased volume greatly augments the force of the Yangtse's powerful current which is here a mile wide.

We met the veteran missionary Grif-

water. The Yangtse is both the pride and the terror of the city as its summer flood often means the sweeping away of many frail houses and even necessitating the use of boats on the bund between houses and offices.



WAN FUH CHIAO, BRIDGE OF TEN THOUSAND HAPPINESSES, NEAR YANGCHOW, CHINA

A similar bridge at this place was destroyed (about 1857) to prevent the Taiping soldiers from advancing further.

feth Johns, D. D., at Hankow.* It is he who declares that he has investigated scores of riots against foreigners in China, and has always been able to trace them to the headquarters of the government's officials. The people are peaceable, and they are usually only curious or indifferent in their attitude toward the

foreigner. In many cases they show themselves friendly; but they are subject to superstitious fears, and are ignorant. It is always the *literati* and official class who hate and oppose foreigners; and when it serves their purpose to have an uprising—great or small—against foreigners, all they have to do is to put into circulation



GOVERNMENT EXAMINATION HALLS AT NANKING

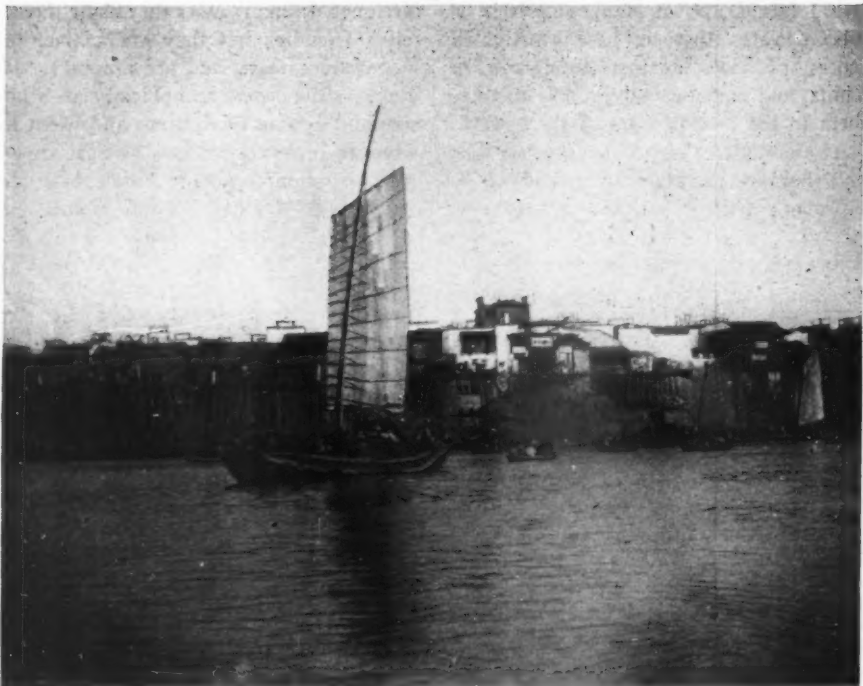
[*Hankow is the great tea market of China, but the quality of its tea having deteriorated of late years, the British trade has been diverted largely to India. Thirty years ago 93 per cent of the tea used in Britain came from China. Now with increased consumption, 89 per cent. is imported from India. But the Russians have established themselves firmly at Hankow and their factories of "brick tea" supply much trade for the Russian market. The importance of kerosene oil, to quote the famous traveller Mrs. Isabella Bird Bishop, has increased by leaps and bounds:

America is taking the lead, and importation is greatly diminishing the production of the native illuminating oils. This kerosene oil, imported from Russia, America and Sumatra, to the quantity, in 1898, of 16,055,000 gallons, goes from Hankow through six provinces. It is one among the agents which are producing changes in the social life of China. I have seen the metamorphosis effected by it in the village life of the Highlands of Scotland and Korea,

where the saucer of fish oil, with its smoky wick, and the dim, dull *andon* have been replaced by the bright, cheerful paraffin lamp, a gathering point for the family, rendering industry and occupation possible. Chinese rooms are inconceivably dark, and smoking, sleeping, and gambling were the only possible modes of getting rid of the long winter evenings among the poorer classes till kerosene oil came upon the scene.

Hankow has eight regular guilds, which are banks and cash shops, rice and grain dealers, clothiers and mercers, grocers and ironmen, ironmasters, wholesale dealers in copper and metals, dealers in Kiangsi china, and wholesale drug-gists, Hankow having one of the largest and best drug markets in China.

There is much that is admirable in these guilds, and their trades-unionism, combinations, and systems of terrorism are as perfect as any machinery of the same kind in England. In any matter affecting the joint interests of a trade, the members or their delegates meet and consult. The rules of guilds are both light and severe, and no infringement of them is permitted without a corresponding penalty; these penalties vary from a feast and a theatrical entertainment being inflicted on the guilty person to expulsion from the guild in a flagrant case, which means the commercial ruin of the offender.—From the *Yangtse Valley and Beyond*.]



RIVER AND COAST JUNK, NEAR HANKOW, ON THE YANGTSE RIVER

stories and suggestions which appeal to the superstitious fears of the people, and thus arouse them to deeds of violence.

Dr. Johns had an experience which illustrates his statement. He saw a man circulating an inflammatory placard among a crowd he was addressing. When confusion followed and violence to his person was threatened, the doctor made his way to the magistrate and demanded protection. While in the magistrate's office, among the "runners" and other "hangers-on" that throng every official's premises, Dr. Johns discovered the very man who had carried the placard into the crowd, and who had incited the trouble which followed. If the official had not sent the man on his errand of mischief, the man knew, nevertheless, that his act was in accord with the magistrate's wishes.

The Chinese are a peace-loving and law-abiding people as a rule, and easily

governed. The Chinese Government is magnificently organized and has a marvelous grasp upon all the details by which it manages to direct, control, suppress, and humor into patient obedience, the country's vast population of four hundred millions. There is good reason to believe that foreigners have met no peril in China which the Government might not have averted if it had been disposed to do so.

In excuse for the Government, it may be said that the intrigue and "bluff" by which Russia settled herself in fortified positions upon the Liao Tung peninsula; the grasp and blows of the "mailed fist" at Chiaochoo; the subtle and often boldly open encroachments of the Roman Church, backed by the French Government; and the conviction that a Western nation forced upon China a deadly drug from which the rulers were trying to save the people,—these and other deeds of the

West, could not do otherwise than stir resentment and hate. And when the Government is powerless to vent its hate in a pitched fight with the object of its hate, naturally its animosity finds vent through underhanded channels, and leads by subtle suggestions to open deeds of violence on the part of the people. In that case the Government, though really responsible, may disclaim responsibility.

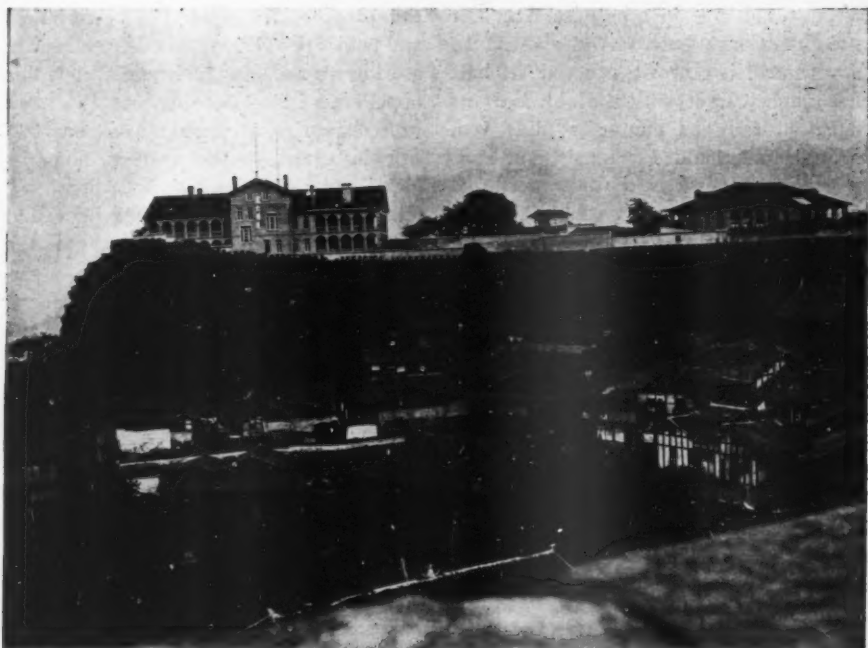
Then again, though Chinese officialdom is terribly corrupt, among Chinese statesmen there have always been just men, with talent for leadership and a growing appreciation of China's need, whose minds were friendly towards progressive ideas from the West. These men might have been influenced to the great advantage of both China and the West, if the approach of the West had more often been patient and kind, instead of arrogant and intolerant.

From Hankow our course bent southwest, and brought us to Yochou, where the Yangtse touches the northern boundary of Hunan province. The people of

this province are reputed to be turbulent and bold. Soldiers recruited from Hunan are known as "Hunan Braves;" but this appellation does not indicate that any great honor is accorded those "braves." For in China, public opinion finds its ideals and highest ambitions in literature, philosophy and civil office. The pomp and glory of war do not appeal to the Chinese mind. A cultivated Chinese gentleman once made the pertinent inquiry, "Why is it not more superior to lead the world in art, literature and philosophy, than to be known as a conqueror by force of arms?" Meaning, what is there in the glory of arms to appeal to the people, capable of high attainments in intellectual pursuits. Though soldiers have been only tolerated in the past, as an evil necessary to the suppression of other evils—such as rebellions or barbarian invasions—whenever China fully arouses to the demand for an army which shall be able to meet successfully the armies from the West, she will find in her people material for an army whose valor will match



KIUKIANG, A CITY OF CENTRAL CHINA



THE TWO METHODIST EPISCOPAL HOSPITALS IN CHUNGKING, WESTERN CHINA

The new General Hospital (for men), with a capacity of two hundred beds, is on the left, and the William Gamble Memorial Hospital (for women), with a capacity of eighty beds, is on the right.



DOCTORS STONE AND KAHN OF KIUKIANG, CHINA, WITH THEIR NURSES AND
BIBLE WOMEN

The group stands in front of the Elizabeth Skelton Danforth Memorial Hospital.
The physicians are graduates of the University of Michigan.

that of the best armies of the world.

When Great Britain took Wei-Hai-Wei on the coast of China, she pursued her usual policy and organized a company of native soldiers, with British officers in command. When the Allies met the Chinese Imperial army in hard-fought battles around Tien-Tsin and finally stormed and took the city in the summer of 1900, preparatory to the march on Peking, the Chinese troops, officered by British gentlemen, fought shoulder to shoulder with the British. The fight over, one day some one talking carelessly made the usual claim that the Chinese are cowards, whereupon an officer, who had led that valiant band of British-uniformed Chinese, spoke for his men with all the ardor of British love of fair play. He said, "I hold that when men follow their leaders up a bullet-swept street, and right over the very barricades from which the bullets are pouring, they are no cowards; and that is what our Chinese troops in British uniform did."

Changsha, the capital of Hunan, lies up the Siang River, which is a tributary of the Yangtse. Changsha has a population of about one million, and is interesting from the fact that the Dragon Boat Festival has its origin here.*

Proceeding up the Yangtse to within forty miles of Ichang, one catches sight of the mountains whose wild waters, deep gorges, and magnificent views give decided change from the monotony of scenery which prevails below Hankow, where the country, both north and south of the river, is comparatively flat.

At Ichang, the head of steam navigation, we chartered a native boat for the trip to Chungking which lies beyond the gorges and the rapids six hundred miles

*The story is that Ch'u-P'ing a famous minister of one of the feudal princes in the fourth century B. C., being unjustly dismissed from favor, committed suicide by drowning. His death gave rise to an annual spring festival, known as the Dragon Boat Festival when an imaginary search for his body is made in every available stream of water throughout the Eighteen Provinces.

farther up stream. The boat was eighty feet long, with four passenger cabins, ten feet by eight feet, and a crew of forty-two men, including the captain and pilot. The price fixed for the boat was about one hundred and sixty dollars, which sum was supposed to cover the food and wages of forty-two men for one month, to pay for extra men at the rapids, to provide large quantities of bamboo ropes to be used in pulling our boat over the rapids, and, besides, to give the captain his profits.

The first day from Ichang brought our



WIND-BOX GORGE ON THE UPPER YANGTSE

boat into the gorges and the beginning of troubled and dangerous waters. Three propelling forces were provided for the boat. There was a great sail to catch a favoring breeze when the waters permitted sailing; there were heavy-handled, broad-bladed oars, hung on pivots on each side of the deck forward of the passenger cabins, and eight lusty men ready to stand at the same; there were hundreds of feet of bamboo rope in massive



IN THE BLACK ROCK GORGES OF THE UPPER YANGTSE

coils, waiting the call of the "trackers." The pilot took charge of a forward rudder—a massive oar forty feet long, projecting thirty feet over the bow. A dip of this oar many times saved our boat from capsizing. Close by the pilot was a drum, which, beaten according to the order of the pilot, was to direct the trackers; they must find foothold on the cliffs that shadowed the swirling waters, and, with ropes often one-fourth of a mile long, pull the boat over the rapids. Men in small boats were to watch where the sharp rocks near the banks might catch and sever the sagging ropes.

The vertical walls of some of the gorges rise a thousand feet from the water and seem to overhang the narrow stream which they enclose. Through these gorges the wind fairly howls at times; then the boats wait for it to subside before they can sail through. If there be no wind, the oars are brought into requisition. Beyond the gorges, the tow-path

sometimes leads several hundred feet above the river, along precipitous mountains, and across the face of cliffs, where there appears to be hardly foothold for a goat. At each rapid, there is a little settlement of trackers, who are employed to aid each boat crew in passing the rapids. Often as many as one hundred extra men are needed for each boat. The boats tie up or anchor below the rapids and wait their turn. It sometimes happens that the boats are so numerous that the last comers have to wait several days for their turn.

Contrasted with the monotony we had experienced on the lower Yangtse, we had interest and excitement enough when our turn came to be pulled over the rapids of the upper Yangtse. Long tow-lines were thrown to the trackers. The drum signaled and the boat swung into the current. Then we saw the men bending almost to the ground, as they tugged at the long ropes, but the boat moved so slowly

against the rushing, roaring waters, that it seemed not to move at all. At last, after a half-hour of tugging trackers, roaring waters, rolling drum, and shouting pilot, our boat passed the two or three hundred yards of rapids, and swung into calmer waters, to repeat the experience at each one of the series of rapids which infest the waters of the upper Yangtse.

For two weeks our course lay over turbulent waters, through narrow gorges, under frowning precipices, and in the shadow of lofty mountains. A member of our party remarked that she felt oppressed by the continual grandeur of it all—as though she were passing through Hades.

As we neared Chungking, the mountains receded somewhat, and a more restful hill country filled the foreground. One day, a month after we left Ichang, we swung around a bend of the river in sight of the city. The vast and solemn solitudes out of which we had come left us with an impression of having arrived at the end of the world, with the habitations of men left far behind, and the great city, with its frowning wall encircling the rocky spur on which the city lay, seemed an unreal thing, a vision.

Chungking has a population of two hundred thousand. It stands upon its rocky foundations between the Yangtse and Chaling rivers, just where the latter sends its waters into the flood of the Yangtse. Many trade routes converge here, and it is the distributing point for the imports which supply the demands of the populous and wealthy province of Szechuan.

The people of Chungking impress one as kindly, easy-going, pleasure-loving, and well-to-do. But here, as elsewhere in the province, opium is working havoc. Large tracts of land which ought to be growing grain are given to the cultivation of the opium-yielding poppy. Mr. Gamewell, after a trip through Szechuan, writes, "I stood on the hills in March, when the poppy was in bloom, and saw as far as the eye could reach in every direction, the fields covered with the flowers of the deadly poppy." Though Szechuan is a province of great fertility, the poppy has so taken up the fields that rice must be imported to feed the people. Hardship is increased by the high freight rates caused by difficult transportation. It was the high price of rice which caused the suffering which was used to incite the



CHUNGKING, WEST CHINA, AS SEEN FROM THE COUNTRYSIDE
Note the multitude of gravemounds in the foreground.



A BOAT VILLAGE ON THE MIN RIVER

riot of 1886. On the night of the riot, Mr. Gamewell made an appeal to the magistrate who had been very friendly. The magistrate, forced by the stress of affairs out of his usual reserve, exclaimed vehemently, "We have in this establishment two hundred men, *and they are two hundred opium smokers!* On whom can I depend?"

Chengtú, the capital of Szechuan, is distant from Chengking three hundred and fifty miles overland. There are no roads for wheeled vehicles between Chungking and the capital. The journey must be made on horseback or in sedan chairs. Our party chose the latter, and were carried in chairs over a road which is paved with stone all the way.

Travelers say of Chengtú, that it is a beautifully kept city, and the cleanest city in China. With its population of three hundred and fifty thousand, it lies in the midst of a plain eighty miles long and forty miles wide, which is considered one of the most populous portions of the

globe. The inhabitants of this plain are said to number 3,500,000. Many large cities, distributed over the plain, are in sight from the walls of Chengtú. The soil of this teeming plain is remarkably fertile and yields rich harvests. Like many other provinces of the Empire, Szechuan has apparently unlimited resources of mine and field and possibilities of immense wealth when modern methods shall give her full command of all her resources.

As to modern methods, one comes upon some astonishing developments in out-of-the-way places in this marvelous Empire of a marvelous people. For instance years ago a traveler found the Chinese at their salt wells using natural gas to evaporate the water from the salt. The more one travels in China, the more one feels that if he affirms of anything that it cannot be found in China, he has only to travel farther, to find himself in error.

We in the North had never heard of the Chinese using cow's milk or that they ever made butter. In Szechuan we found the



SALT WELLS, TZI-LUH GIN, SZECHUAN

Many of these wells are more than 3,000 feet deep.

milkman driving his cows from door to door, milking for each patron the quantity of milk called for; and we found butter, also. The butter was made in Tibet, packed in skins and brought into Szechuan where it is used in considerable quantity.

We made our return trip to the coast in a season when only extraordinary pressure would induce one to venture on the waters of the upper Yangtse. The autumn and winter months are considered the safe season for navigating the river above Ichang. When the snows on the mountains begin to melt, the water pours into the narrow channel of the river in great floods, rising sometimes within a few minutes, sixty feet above its ordinary level. Boats cannot travel at night and therefore tie to the banks or cliffs as the case may be. There have been boats so tied which have been swamped by the descent of a wall of water, which came rushing through the darkness so swiftly

that the boatmen had only time to hear the roar of the on-rushing terror before it was upon them, and their boats, tied fast, went under. Other dangers make perilous and finally impossible the navigation of the upper Yangtse in the flood season (spring and summer months). What in low water were rapids, in high water are whirlpools so numerous and so powerful that the boats cannot escape them.

A great riot destroyed our homes and threatened our lives. After keeping us in his Yamen for two weeks the magistrate sent us at two o'clock in the morning of a summer day on board a boat, and with a strong guard saw us off on our perilous journey. The floods were coming, and the season was at hand when boatmen would refuse to risk their boats upon the waters. As it was we were put upon a freight boat because the deck, where we must bestow ourselves, was several feet below the level of the deck



CHINESE OFFICIALS BEFORE THE GREAT GATE OF THE EXAMINATION HALL, CHENTU

of a passenger boat ; therefore, our weight would not make the boat so top-heavy and we would be in less danger of capsizing. Running away from threatening death, death seemed chasing all about us. I knelt on our deck and so brought my eyes on a level with the deck in front, where our men were standing to the oars. I could see shallow currents running on top of other currents and the water seemed to be going in every direction at once. Then came whirling the great black depths of the whirlpools! It was brave work our gallant oarsmen did. Standing face to the prow they rowed, the wind slapping about them and howling wildly. With great skill and precision they bent, might and main, to the oars. For an instant's relaxation, each man sat on the great beam-handle of his oar ; then with a spring, every muscle in action, they bent again to the oars just in time to save us from disaster.

So we went through the whole day. Our hearts glowed with admiration and

clove to those sturdy men of brawn and wondrous skill and courage on whose skill and faithfulness our lives depended. My face was quite near the feet of one of the two hindmost men. I watched their rhythmic tread as they kept step with the regular pat, pat of all the other feet. After a while the man, looking over his shoulder, shouted above the howling wind and asked, "Are you afraid?" I shouted back, "With such men as you at the oars how could I be afraid?" Simple hearted as he was, brave and skilful, his face broke into a broad smile and he shouted my reply to the man in front of him, and he in turn shouted it to the next, and he in turn shouted it to the next, until the word had gone the rounds of the whole lot. Each man as he heard it beamed upon me with a smile of good will, which good will was manifested all the rest of the way down the river. Such is the power of a word of appreciation and so akin to all mankind are those brave boatmen of the upper Yangtse.

These men on the boats of the upper Yangtse are the only picturesque Chinese whom I have seen. To begin with, they have no queue in sight. The queue is wound around the head and covered with a turban. Many of the boatmen are from Hunan, that province of the turbulent and bold and brave. The queue was imposed upon the Chinese as a sign of their subjugation, when the Manchus overthrew the government nearly three hundred years ago. These men of the upper Yangtse have never been reconciled to the queue. They dare not cut it off for that would be treason to the government, and their heads also might be cut off. So they hide the queue under a turban, and the effect is very pleasant. They bind their legs from ankle to knee with long bandages to save from strain, or rupture of blood vessels, in hard climbing. Their trousers end at the top of the bandages, and they wear sandals woven of straw



NATIVE WHEELBARROW ON THE CHENTU PLAIN, WEST CHINA

upon their feet. The combination, finished with short jacket girded tight with a sash, is picturesque and attractive.

Our men brought us from Chungking to Ichang in four days. We had taken

just four weeks for the journey up stream from Ichang to Chungking. The difference speaks volumes concerning the currents on which we rushed to our destination.

Doubtless the boatmen are still urging their skilful way over the waters of the upper Yangtse. But mighty changes are developing rapidly all along the lower



THREE TIBETANS

reaches of the river and pushing surely and permanently into the innermost parts of the great Empire. Those who are acquainted with affairs in China know what a marvelous thing it is that, within the past year or two, the government has established postoffices all over the provinces. In Peking there are reading rooms where all who wish may find information from the West on science and other subjects, as well as the latest news. Schools for instruction in science and language are springing up in great number. Newspapers are multiplying. In Peking alone there are six different publications. Chinese leaders are saying, "If we would



SCENE IN THE HARBOR OF ICHANG, THE
HEADQUARTERS OF STEAM NAVIGATION
ON THE UPPER YANGTSE RIVER

In the boat shown in the foreground is the "sacrificial cock." According to Chinese custom the cock is killed and some of the feathers and blood stuck on the front of the boat as an offering to the gods in the hope of ensuring a prosperous voyage.

be a great people women must be educated," and some are sending their daughters into mission schools. The government has sent a commission abroad to study methods with reference to introducing further reforms into the Empire. Now is the day of a great awakening of a people who have the characteristics that make a great people. And now is the opportunity of Christian nations to make the awakening as glorious as it is great.

*End of February Required Reading for Chautauqua Literary and Scientific Circles,
pages 403-438.*

REVIEW QUESTIONS

IN CHINA'S ANCIENT HOLY LAND

1. What are the geographical features of "oldest China?"
2. What provinces does it include?
3. What striking contrasts appear in the Great Plan in winter and in summer?
4. What is the secret of the great fertility of the plain?
5. What is true of the roadways of the region?
6. What possibilities for mining has it?
7. Describe the difference between Northern and Southern Chinese.
8. Show how early China had developed various important inventions.
9. What progress did the Chinese make in the sciences?
10. Describe some features of a journey to Hsi-an Fu.
11. What peculiarities has a Chinese inn?
12. Describe Hsi-an Fu.
13. What trouble is caused by the Yellow River?
14. What interesting sights may be seen at Kai-feng?
15. Give an account of the Grand Canal.
16. Describe the home and burial place of Confucius.
17. What is told of the influence of the mother of Mencius?
18. Describe a visit to Tai Shan.
19. What progress has been made by Christianity in Shan-tung?

UP THE YANGTSE TO TIBET

1. What is the situation of Shanghai?
2. How does the foreign compare with the native quarter?
3. What is the Chinese estimate of Suchow?
4. Where is Szechuan?
5. How has commerce on the Yangtse changed with the coming of the foreigner?
6. What provinces are touched in the journey from Shanghai to Ichang?
7. What are some of the external peculiarities of Nanking?
8. Describe the Taiping rebellion.
9. Why had this rebellion universal significance?
10. What associations have Kiang-Si and Kiukiang?
11. What quality is ascribed to the people of Hunan province?
12. Describe the equipment of a native boat for the journey through the Yangtse rapids.
13. What are the dangers of this trip?
14. What great industry flourishes at Chung Kiang?
15. What are the characteristics of the great plain surrounding Chengtu?
16. What peculiar dangers attend a descent of the Yangtse in the spring?
17. Describe the picturesque costume of the boatmen.
18. What indications of new points of view does the traveler find in China?

SEARCH QUESTIONS

1. How does the province of Szechuan compare in size with European countries?
2. What city is called the "Manchester of China" and why?
3. What was the "Ever Victorious Army?"
4. What is a Sinologue?
5. What is Taoism?
6. Who were the Nestorians?
7. To what country was the term Cathay applied and by whom?





Selections from Chinese Literature

The following selections from Chinese prose literature are taken from the volume by Herbert A. Giles entitled "Gems of Chinese Literature" (London). As will be seen, they cover a period from the sixth century B. C., the time of Confucius, to the eleventh century A. D.

The poems are selected from a volume entitled "The Book of Chinese Poetry" (London) translated by C. F. R. Allan. The original known in China as the *Shih Ching* ("Classic of Poetry") forms one of the "Five Classics" which every Chinese scholar must know. The poems were composed before the time of Confucius and consist of ballads, songs, and hymns illustrating manners and customs of the various feudal states of China.

K'UNG FU-TZU.

(CONFUCIUS)

B. C. 551-479.

EXTRACTS FROM THE DISCOURSES.

Let loyalty and truth be paramount with you. Have no friends not equal to yourself. If you have faults, shrink not from correcting them.

Learning without thought is labor lost. Thought without learning is intellectual death.

Yu! shall I teach you in what true knowledge consists? To know what you do know, and to know what you do not know—that is true knowledge.

A man without truthfulness!—I know not how that can be.

In mourning, it is better to be sincere than to be punctilious.

He who offends against God (Power higher than man) has none to whom he can pray.

Riches and honours are what men desire; yet except in accordance with right these should not be enjoyed. Poverty and degradation are what men dread; yet except in accordance with right these should not be avoided.

The faults of men are characteristic of themselves. By observing a man's faults you may infer what his virtues are.

If a man hears the Truth in the morning, he may die in the evening without regret.

(Chi Wên thought thrice, then acted. The Master said) Twice will do.

Those who know the Truth are not equal to those who love it; nor those who love it to those who delight in it.

(A disciple having asked for a definition of charity, the Master said) LOVE ONE ANOTHER! (Having further asked for a definition of knowledge, the Master said) KNOW ONE ANOTHER!

The Master said—

Rare are they who prefer virtue to the pleasures of sense.

The commander-in-chief of an army may be carried captive, but the convictions even of the meanest man cannot be taken from him.

(A disciple having enquired about serving the spirits of the dead, the Master said) You are not even able to serve living men. How then should you serve spirits? (Having further enquired about death, the Master said) You do not even understand life. How then should you understand death?

(Some one asked Confucius, saying, Master, what think you concerning the principle that good should be returned for evil? The Master replied) What then will you return for good? No: RETURN GOOD FOR GOOD; FOR EVIL, JUSTICE.

(A disciple having asked for a rule of life in a word, the Master said) Is not Reciprocity that word? WHAT YOU WOULD NOT OTHERS SHOULD DO UNTO YOU, DO NOT UNTO THEM!

LIEH TZU

4th and 5th Centuries B. C.

DREAM AND REALITY

A man of the State of Chêng was one day gathering fuel, when he came across a startled deer, which he pursued and killed. Fearing lest any one should see him, he hastily concealed the carcass in a ditch and covered it with plantain-leaves, rejoicing excessively at his good fortune. By-and-by, he forgot the place where he had put it; and, thinking he must have been dreaming, he set off

towards home, humming over the affair on his way.

Meanwhile, a man who had overheard his words, acted upon them, and went and got the deer. The latter when he reached his house, told his wife, saying, "A woodman dreamt he had got a deer, but he did not know where it was. Now I have got the deer; so his dream was a reality." "It is you," replied his wife, "who have been dreaming you saw a woodman. Did he get the deer? and is there really such a person? It is you who have got the deer: how, then, can his dream be a reality?" "It is true," assented the husband, "that I have got the deer. It is therefore of little importance whether the woodman dreamt the deer or I dreamt the woodman."

Now when the woodman reached his home, he became much annoyed at the loss of the deer; and in the night he actually dreamt where the deer then was, and who had got it. So next morning he proceeded to the place indicated in his dream,—and there it was. He then took legal steps to recover possession; and when the case came on, the magistrate delivered the following judgment:—"The plaintiff began with a real deer and an alleged dream. He now comes forward with a real dream and an alleged deer. The defendant really got the deer which the plaintiff said he dreamt, and is now trying to keep it; while, according to his wife, both the woodman and the deer are but the figments of a dream, so that no one got the deer at all. However, here is a deer, which you had better divide between you."

When the Prince of Chêng heard this story, he cried out, "The magistrate himself must have dreamt the case!" So he enquired of his prime minister, who replied, "Only the Yellow Emperor and Confucius could distinguish dream from reality, and they are unfortunately dead. I advise, therefore, that the magistrate's decision be confirmed."

CHUANG TZU

4th Century B. C.

LIFE, DEATH AND IMMORTALITY

Chuang Tzu one day saw an empty skull, bleached, but still preserving its shape. Striking it with his riding-whip, he said, "Wert thou once some ambitious citizen whose inordinate yearnings brought him to this pass?—some statesman who plunged his country in ruin and perished in the fray?—some wretch who left behind him a legacy of shame?—some beggar who died in the pangs of hunger and cold? Or didst thou reach this state by the natural course of old age?"

When he had finished speaking, he took the skull, and placing it under his head as a pillow, went to sleep. In the night, he dreamt that the skull appeared to him and said, "You speak well, sir; but all you say has reference to the life of mortals and to mortal troubles. In death there are none of these. Would you like to hear about death?"

Chuang Tzu having replied in the affirmative, the skull began:—"In death, there is no sovereign above, and no subject below. The workings of the four seasons are unknown. Our existences are bounded only by eternity. The happiness of a king among men cannot exceed that which we enjoy."

Chuang Tzu however, was not convinced, and said, "Were I to prevail upon God to allow your body to be born again, and your bones and flesh to be renewed, so that you could return to your parents, to your wife, and to the friends of your youth,—would you be willing?"

At this, the skull opened its eyes wide and knitted its brows and said, "How should I cast aside happiness greater than that of a king, and mingle once again in the toils and troubles of mortality?"

INDEPENDENCE

Chuang Tzu was one day fishing, when the Prince of Ch'u sent two high officials

to interview him, saying that his Highness would be glad of Chuang Tzu's assistance in the administration of his government. The latter quietly fished on, and without looking round, replied, "I have heard that in the State of Ch'u there is a sacred tortoise, which has been dead three thousand years, and which the prince keeps packed up in a box on the altar in his ancestral shrine. Now do you think that tortoise would rather be dead and have its remains thus honoured, or be alive and wagging its tail in the mud?" The two officials answered that no doubt it would rather be alive and wagging its tail in the mud; whereupon Chuang Tzu cried out, "Begone! I too elect to remain wagging my tail in the mud."

DREAM AND REALITY

Once upon a time I dreamt I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies (as a butterfly), and was unconscious of my individuality as a man. Suddenly, I awaked; and there I lay, myself again. I do not know whether I was then dreaming I was a butterfly, or whether I am now a butterfly dreaming that it is a man. Between a man and a butterfly there is necessarily a barrier; and the transition is called Metempsychosis.

THE KING'S MESSENGER.

Brilliant bright the blossoms glow
On the level heights and the marshlands low.

The Royal Messenger am I
At the King's command I can swiftly fly.

Equipped with all that a man may need,
Alert, determined to succeed.

Three teams of horses, young and strong,
I have, to whirl my car along.

My steeds are white, or grey, or pied;
Well skilled am I each team to guide.

We gallop till the sweat-flakes stain
With large wet spots each glossy rein.

Each man I meet without delay
Must tell me all he has to say.

The realm I traverse till I bring
The counsel sought for by the King.

T'AN KUNG

3rd and 4th Centuries B. C.

BAD GOVERNMENT

When Confucius was crossing the T'ai mountain, he overheard a woman weeping and wailing beside a grave. He thereupon sent one of his disciples to ask what was the matter; and the latter addressed the woman, saying, "Some great sorrow must have come upon you that you give way to grief like this?" "Indeed it is so," replied she. "My father-in-law was killed here by a tiger; after that, my husband; and now my son has perished by the same death." "But why, then," enquired Confucius, "do you not go away?" "The government is not harsh," answered the woman. "There!" cried the Master, turning to his disciples; "remember that. Bad government is worse than a tiger."

"SAMPSON AGONISTES."

[An officer in the land of Wei, from the west or Li Country, who in time of misgovernment is set to dance instead of being employed as his talents deserve.]

They set me to dance with an easy grace
At noon in the palace court.
I brandish a feather before my face,
Or else with a fan I sport.

Though my thews are so strong that the wildest
steed,

When I hold his reins, will stand,
I must dance, and when flushed in the dance
my meed

Is a draught from the duke's own hand.

The hill-grown hazels I long to see,
And the flowers, which the streamlets lave,
In the West, where a warrior bold like me
Is a warrior, not a slave.

T'AO YUAN-MING

365-427 A. D.

THE PEACH-BLOSSOM FOUNTAIN

Towards the close of the fourth century A. D., a certain fisherman of Wuling, who had followed up one of the river branches without taking note whither he was going, came suddenly upon a grove of peach-trees in full bloom, extending some distance on each bank, with not a tree of any other kind in sight.

The beauty of the scene and the exquisite perfume of the flowers filled the heart of the fisherman with surprise, as he proceeded onwards, anxious to reach the limit of this lovely grove. He found that the peach trees ended where the water began, at the foot of a hill; and there he espied what seemed to be a cave with light issuing from it. So he made fast his boat, and crept in through a narrow entrance, which shortly ushered him into a new world of level country, of fine houses, of rich fields, of fine pools, and of luxuriance of mulberry and bamboo. Highways and traffic ran north and south; sounds of crowing cocks and barking dogs were heard around; the dress of the people who passed along or were at work in the fields was of a strange cut; while young and old alike appeared to be contented and happy.

One of the inhabitants, catching sight of the fisherman, was greatly astonished; but after learning whence he came, insisted on carrying him home, and killed a chicken and placed some wine before him. Before long, all the people of the place had turned out to see the visitor, and they informed him that their ancestors had sought refuge here, with their wives and families, from the troublous times of the House of Ch'in, adding that they had thus become finally cut off from the rest of the human race. They then enquired about the politics of the day, ignorant of the establishment of the Han dynasty, and of course the later dynasties which had succeeded it. And when the fisherman told them the story, they grieved over the vicissitudes of human affairs.

Each in turn invited the fisherman to his home and entertained him hospitably, until at length the latter prepared to take his leave. "It will not be worth while to talk about what you have seen to the outside world," said the people of the place to the fisherman, as he bade them farewell and returned to his boat, making

mental notes of his route as he proceeded on his homeward voyage.

When he reached home, he at once went and reported what he had seen to the Governor of the district, and the Governor sent off men with him to seek, by the aid of the fisherman's notes, to discover this unknown region. But he was never able to find it again. Subsequently, another desperate attempt was made by the famous adventurer to pierce the mystery; but he also failed, and died soon afterwards of chagrin, from which time forth no further attempts were made.*

THE PHEASANT.

It flies with an easy untroubled flight,
This fearless pheasant. I watch and say,
"With its martial crest and its plumage bright
'Tis the type of my husband now far away."

I think, as my eyes with the tears are wet,
Ere my noble husband returns again,
That many a sun must arise and set,
And many a moon must wax and wane.

But ye know, ye princes, who rule the state,
There is never a man as pure as he,
With a soul so clear of all malice and hate,
From greedy desire of gold so free.

HAN WEN-KUNG

768-824 A. D.

THE CROCODILE OF CH'AO-CHOU

On a certain date, I, Han Yü, Governor of Ch'ao-chou, gave orders that a goat and a pig should be thrown into the river as prey for the crocodile, together with the following notification:

"In days of yore, when our ancient rulers first undertook the administration of the empire, they cleared away the jungle by fire, and drove forth with net and spear such denizens of the marsh as were obnoxious to the prosperity of the human race, away beyond the boundaries of the Four Seas. But as years went on, the light of Imperial virtue began to pale; the circle of the empire was narrowed; and lands once subject to the divine sway passed under barbarian rule.

*The whole story is allegorical, and signifies that the fisherman had been strangely permitted to go back once again into the peach-blossom days of his youth.

Hence, the region of Ch'ao-chou, distant many hundred miles from the capital, was then a fitting spot for thee, O crocodile, in which to bask, and breed, and rear thy young. But now again the times are changed. We live under the auspices of an enlightened prince, who seeks to bring within the Imperial fold all, even to the uttermost limits of sea and sky. Moreover, this is soil once trodden by the feet of the Great Yü himself; soil for which I, an officer of the State, am bound to make due return, in order to support the established worship of Heaven and Earth, in order to the maintenance of the Imperial shrines and temples of the Gods of our land.

"O crocodile! thou and I cannot rest together here. The Son of Heaven has confided this district and this people to my charge; and thou, O goggle-eyed, by disturbing the peace of this river and devouring the people and their domestic animals, the bears, the boars, and deer of the neighborhood, in order to batten thyself and reproduce thy kind,—thou art challenging me to a struggle of life and death. And I, though of weakly frame, am I to bow the knee and yield before a crocodile—No! I am the lawful guardian of this place, and I would scorn to decline thy challenge, even were it to cost me my life.

"Still, in virtue of my commission from the Son of Heaven, I am bound to give fair warning; and thou, O crocodile, if thou art wise, will pay due heed to my words. There before thee lies the broad ocean, the domain alike of the whale and the shrimp. Go thither, and live in peace. It is but the journey of a day.

"And now I bid thee begone, thou and thy foul brood, within the space of three days, from the presence of the servant of the Son of Heaven. If not within three days, then within five; if not within five, then within seven. But if not within seven, then it is that thou wilt not go, but are ready for the fight. Or, may be,

that thou hast not wit to seize the purport of my words, though whether it be wilful disobedience or stupid misapprehension, the punishment in each case is death. I will arm some cunning archer with trusty bow and poisoned arrow, and try the issue with thee, until thou and all thy likes have perished. Repent not then, for it will be too late."*

SHU TUAN HUNTING.

With a team of four bay horses
Shu is going to the chase.
Note his skill in charioteering;
Mark his coursers' even pace.

With his hands upon their bridles
You may see his steeds advance,
Step by step in even cadence,
Like the dancers in the dance.

From its place no courser swerving—
So the wild geese in the sky
Never mar the shapely wedges
Of their phalanx, as they fly.

Now the hunters reach the reed beds,
And apply the torch and flame,
That the fire up blazing fiercely
May affright and start the game.

Little chance has any creature
To escape the mighty Shu,
With such skill to shoot his arrows,
With such horses to pursue.

See there rushes forth a tiger,—
Gleaming teeth, eyes flaming red—
With bared arms Shu grips the monster,
Lays it down before us dead.

Though this forms our ruler's trophy,
Never try such sport again;
Lest you perish in your rashness,
From such dangerous feats refrain.

Now Shu lays down his quiver,
And unstrings his trusty bow;
For the hunt is o'er, and homewards
Pace his steeds with motion slow.

LIU TSUNG-YUAN

773-819 A. D.

NOT TOO MUCH GOVERNMENT

I do not know what Camel-back's real name was. Disease had hunched him up behind, and he walked with his head down, like a camel. Hence, people came to give him the nickname of Camel. "Capital!" cried he, when he first heard his sobriquet; "the very name for me." And thereafter he entirely left off using

*The crocodile went.

his proper name, calling himself "Camel-back."

He lived in the village of Peace-and-Plenty, near the capital, and followed the occupation of a nursery-gardener. All the grand people of the city used to go and see his show; while market-gardeners vied with each other in securing his services, since every tree he either planted or transplanted was sure to thrive and bear fruit, not only early in the season but in abundance. Others in the same line of business, although they closely watched his methods, were quite unable to achieve the same success.

One day a customer asked him how this was so; to which he replied, "Old Camel-back cannot make trees live or thrive. He can only let them follow their natural tendencies. Now in planting trees, be careful to set the roots straight, to smooth the earth around them, to use good mould, and to ram it down well. Then, don't touch them, don't think about them, don't go and look at them; but leave them alone to take care of themselves, and nature will do the rest. I only avoid trying to make my trees grow. I have no method of cultivation, no special means for securing luxuriance of growth. I only don't spoil the fruit. I have no way of getting it either early or in abundance. Other gardeners set with bent root, and neglect the mould. They heap up either too much earth or too little. Or if not this, then they become too fond of and too anxious about their trees, and are forever running backwards and forwards to see how they are growing; sometimes scratching them to make sure they are still alive, or shaking them about to see if they are sufficiently firm in the ground; thus constantly interfering with the natural bias of the tree, and turning their affection and care into an absolute bane and a curse. I only don't do these things. That's all."

"Can these principles you have just now set forth be applied to government?"

asked his listener. "Ah!" replied Camel-back, "I only understand nursery-gardening: government is not my trade. Still, in the village where I live, the officials are forever issuing all kinds of orders, as if greatly compassionating the people, though really to their utter injury. Morning and night the underlings come round and say, 'His Honour bids us urge on your ploughing, hasten your planting, and superintend your harvest. Do not delay with your spinning and weaving. Take care of your children. Rear poultry and pigs. Come together when the drum beats. Be ready at the sound of the rattle.' Thus are we poor people badgered from morn till eve. We have not a moment to ourselves. How could any one flourish and develop naturally under such conditions? It was this that brought about my illness. And so it is with those who carry on the gardening business."

"Thank you," said the listener. "I simply asked about the management of trees, and I have learnt about the management of men. I will make this known, as a warning to government officials."

THE PARTING OF CHUANG CHIANG AND TAI KUEI

[Chuang Chiang, the wife of Duke Chuang was childless, but her cousin Tai Kuei bore to the Duke a son who became heir to throne. This heir, Duke Huan, was murdered by his half brother who seems to have retained Chuang Chiang as Dowager Duchess, sending Tai Kuei, the mother of his murdered brother, back to her home.]

She, who for many years has been my friend,

A gentle one and kind, and most sincere,
Departs for her own country, and an end

Has come to all I once considered dear.

Decorous was her person; though one love

We shared, no jealous doubt nor angry hate

Could e'er disturb her; nay she rather strove

My zeal and care for him to stimulate.

Far did I journey southwards, ere 'good byes'

Were uttered. Then she left me, and in vain

I gazed at her departing, for my eyes

Were blinded by the tears that fell like rain.

I watched the swallows in their flickering

flight;

They too go southwards when the summer's

o'er.

They will return when spring is warm and

bright;

But my beloved friend comes back no more.

THE LAMENT OF LADY MU.

[Mu (about B. C. 700) was the sister of two Dukes who in turn ruled the kingdom of Wei. When one of these brothers was overthrown she tried to reach her brother-in-law duke of Ch'i, with the following result.]

I had started, I urged my horses. I drove at
their topmost speed,
My brother to comfort and soothe in his
trouble and bitter need.
But a noble was sent to pursue me. He fol-
lowed fast on my track,
He crossed the rivers and hills, till he caught
me and turned me back.

My purpose was thwarted because ye pre-
sumed that a woman's wit
Must be foolish and rash; for such things as
statecraft and rule unfit.
But 'tis ye, who are rash and foolish, too stupid
to understand
That none of your schemes can equal devices
which I had planned.

I meant to cross the wheat fields, and appeal to
my brother the king;
If he only knew my trouble, assistance he'd
surely bring.
I will gather nepenthe lilies, oblivion from them
I'd borrow,
Or climb to the mountain summit alone, and
forget my sorrow.

THE ORPHAN.

[The commentators say that the grief of the subject of this poem was occasioned by the fact that owing to the misgovernment of the kingdom, he was unable to perform the last offices of affection, and bury his parents with proper rites. His morbid self-reproaches are perfectly characteristic of Chinese thought.]

Amidst the woods a plant is found;
Its shoots are succulent and sweet.
But when it hardens in the ground,
'Tis tough and coarse, unfit to eat.
I too, was harmless once and mild,
Affectionate, with guilt unstained;
But when I ceased to be a child,
My parents' kindness I disdained.

Why did I carelessly repay
My father's toil, my mother's pain?
She bore me; now they're ta'en away,
And I shall see them ne'er again.
Shame on the cup that does not keep
The jar with store of wine supplied.
As orphan I must live and weep;
'Twere better far that I had died.

My father gone! There is no other
To be so kind, so true a friend.
Nor this alone, I lose my mother;
On whom like her can I depend?
I leave the house abroad to roam;
My sorrow still beclouds my mind.
When wearied out I seek my home,
I cannot leave my grief behind.

Oh, father, you begat your son;
Mother, you bore him on your breast.

Ye petted, fed the unthankful one;
Ye cared for him, ye took no rest.
Within your arms I lay—a load—
How can I hope to e'er requite
The kindness you on me bestowed?
Like Heaven above, 'twas infinite.

Some respite from my pains I seek.
I climb the rocky southern hill.
The mountain side is bare and bleak,
The blustering gales are fierce and chill.
Would I were as my fellows, gay
And free and happy, every one;
But I am to remorse a prey,
Because my duties were not done.

THE SATI OF YEN HSI AND HIS TWO BROTHERS

[Sati is the custom which requires friends of the dead to be sacrificed at his funeral. It never took very deep root in China. This ballad it will be noted condemns the practice.]

'Tis spring. Through the groves the orioles
dart
In their rapid and restless flight.
Their yellow wings flash, as upon the sprays
Of the mulberries they alight.

Who followed the Duke to the other world,
Through the gloomy gates of the grave?
'Twas the warriors three of the Tzu Chü clan,
Yen Hsi and his brethren brave.

As they passed to the tomb, each face grew pale
And a terror wrung every breast.
We felt that heaven, grown deaf to our prayers,
Was slaying our noblest and best.

Each one of the three, in the time of war,
Was a match for a hundred men.
And a hundred lives we would gladly give
For one of them back again.

CHOU TUN-I

1017-1073 A. D.

THE LANGUAGE OF FLOWERS

Lovers of flowering plants and shrubs we have had by scores, but T'ao Yuan-ming alone devoted himself to the chrysanthemum. Since the opening days of the T'ang dynasty, it has been fashionable to admire the peony; but my favorite is the water lily. How stainless it rises from its slimy bed! How modestly it reposes on the clear pool—an emblem of purity and truth! Symmetrically perfect, its subtle perfume is wafted far and wide; while there it rests in spotless state, something to be regarded reverently from a distance, and not to be profaned by familiar approach.

In my opinion, the chrysanthemum is the flower of retirement and culture; the poeny, the flower of rank and wealth; the water-lily, the Lady Virtue *sans pareille*.

Alas! few have loved the chrysanthemum since T'ao Yuan-ming; and none now love the water-lily like myself; *whereas the poeny is a general favorite with all mankind.*

A VISIT TO THE COUNTRY OF GENTLEMEN*

The following Chinese satire belongs to the time of the T'angs (600-900 A. D.). A young and accomplished scholar, T'ang Ao, decided to go abroad with several friends in search of knowledge and amusement. Arriving at the "Country of Gentlemen," they noticed over the city gate the legend,

"Virtue is man's only jewel!"

None of the inhabitants seeming to understand that there was anything strange in their name, T'ang and his friends concluded that it had been given them by adjacent countries in view of their consideration for others and went out to observe the ways of this unusual people:

By-and-by they arrived at the market-place, where they saw an official servant† standing at a stall engaged in making purchases. He was holding in his hand the articles he wished to buy, and was saying to the owner of the stall, "Just reflect a moment, Sir, how impossible it would be for me to take these excellent goods at the absurdly low price you are asking. If you will oblige me by doubling the amount, I shall do myself the honour of accepting them; otherwise, I cannot but feel that you are unwilling to do business with me to-day."

"How very funny!" whispered T'ang to his friends. "Here, now, is quite a different custom from ours, where the buyer invariably tries to beat down the seller, and the seller to run up the price of his goods as high as possible. This certainly looks like the 'consideration for others' of which we spoke just now."

The man at the stall here replied, "Your

*From "Historic China," by Herbert A. Giles (London).

†A class very much dreaded by shopkeepers in China for their avarice and extortion, usually called "runners."

wish, Sir, should be law to me, I know; but the fact is, I am already overwhelmed with shame at the high price I have ventured to name. Besides, I do not profess to adhere rigidly to 'market prices,' which is a mere trick of the trade; and consequently it should be the aim of every purchaser to make me lower my terms to the very smallest figure. You, on the contrary, are trying to raise the price to an exorbitant figure; and, although I fully appreciate your kindness in that respect, I must really ask you to seek what you require at some other establishment. It is quite impossible for me to execute your commands."

So they went on wrangling and jangling, the stall-keeper refusing to charge any more and the runner insisting on paying his own price, until the latter made a show of yielding and put down the full sum demanded on the counter, but took only half the amount of goods. Of course the stall-keeper would not consent to this, and they would both have fallen back upon their original positions had not two old gentlemen who happened to be passing stepped aside and arranged the matter for them, by deciding that the runner was to pay the full price but to receive only four-fifths of the goods.

T'ang and his companions walked on in silence, meditating upon the strange scene they had just witnessed; but they had not gone many steps when they came across a soldier* similarly engaged in buying things at an open shop window. He was saying, "When I asked the price of these goods, you, Sir, begged me to take them at my own valuation; but now that I am willing to do so, you complain of the large sum I offer, whereas the truth is that it is actually very much below their real value. Do not treat me thus unfairly."

A little farther on our travellers saw a countryman who had just paid the price of some purchases he had succeeded in making, and was hurrying away with them, when the shopkeeper called after him, "Sir! Sir! you have paid me by mistake in finer silver than we are accustomed to use here, and I have to allow you a considerable discount in consequence. Of course this is a mere trifle to a gentleman of your rank and position, but still for my own sake I must ask leave to make it all right with you."

"Pray don't mention such a small matter,"

*If possible a more deadly foe to Chinese tradesmen than the runners above mentioned. These ill-paid, and consequently brutal, vagabonds think nothing of snatching pastry or fruit from the costermongers' stalls as they walk along the streets. Hence the delicacy of the author's satire.

for ever issuing all kinds of orders, as if ting the amount to my credit for use at a future date when I come again to buy some more of your excellent wares."

"No, no," answered the shopkeeper, "you don't catch old birds with chaff. That trick was played upon me last year by another gentleman, and to this day I have never set eyes upon him again, though I have made every endeavor to find out his whereabouts. As it is, I can now only look forward to repaying him in the next life; but if I let you take me in in the same way, why, when the next life comes and I am changed, may be into a horse or a donkey, I shall have quite enough to do to find him, and your debt will go dragging on till the life after that. No, no, there is no time like the present; hereafter I might very likely forget what was the exact sum I owed you."

"Ah," said T'ang, when he had witnessed the finale of this little drama, "truly this is the behaviour of gentlemen!"

CHINESE EXAMINATIONS

Reference has already been made in our "Reading Journey in China" to the halls where the famous Chinese Examinations are held. The following are specimens of the subjects required at one of the triennial examinations held in a provincial capital when twelve thousand candidates competed for sixty-one places. Three days are allowed for work upon the subjects assigned for each "bout." Mr. Herbert A. Giles in his "Historic China," from which the following is taken, says:

There is no limit to age, and history records one instance of the success of an old man of eighty-two. In the present case, the youngest successful competitor, who stood thirty-fourth on the list, was only nineteen; while the oldest, who came out fourteenth, was no less than fifty-three years of age.

Bout I. (On the "Four Books" of learning.)
For Prose Essays:—

- (1). Tzu Kung said: Suppose the case of a ruler conferring extensive benefits upon the people, and able to assist all.
- (2). This rule (of conferring honours on three generations of ancestors) was extended to the prince, great officers, scholars, and people.
- (3). To hold a middle course without deviation is as bad as holding to an extreme.

For a Poem:—

The azure precipice was half concealed in a mass of rolling clouds.

Bout II. (On themes from the "Five Canons.")
For Prose Essays:—

- (1). Of suspended bodies none can exceed in brightness the sun and the moon.
- (2). The articles of tribute from this province, in the time of Yü (B. C. 2205), were Ch'un wood, yew trees, cedars, grindstones, whetstones, arrow-head stones, and cinnabar. Also wood of the Kwan, Lu, and Hu trees.
- (3). O my husbandmen! the harvest is all gathered in. Let us go to the town and build our houses.
- (4). The Marquis of Ch'i, the Duke of Sung, the Marquis of Ch'in, the Marquis of Wei, and the Earl of Ch'ing had a meeting at K'ien.
- (5). In the time of the Hia dynasty the Imperial drum was placed on feet; during the Shang dynasty it was supported on pillars; and in the Chow dynasty it was suspended.

Bout III. (Miscellaneous.)

Questions on:—

- (1). The text and various readings of the "Five Canons."
- (2). Discrepancies in the standard histories of the empire.
- (3). The merits and demerits of works on agriculture published under preceding dynasties, prefaced by the remark that The Government of a country is founded upon its agriculture, and the produce of the fields is the people's heaven.
- (4). The ancient geography of the province.
- (5). The authorship, date, and literary value of certain celebrated collections of essays.

During this severe ordeal of nine days in all, strange scenes are occasionally enacted within. Sometimes a candidate collapses from sheer exhaustion; sometimes one is found hanging from the beam overhead, or lying in a pool of blood with his throat cut across. One year, the Grand Examiner appointed to Foochow conducted the proceedings with the usual decorum until the third day of the First Bout, when suddenly His Excellency's reason gave way. He tore up a number of the essays already handed in, and scattered the pieces flying all over the dais appropriated to his use. He rushed down among the alleys of cells which the candidates were just leaving, and bit and cuffed everybody who came in his way, until finally secured by order of the Assistant-Examiner, and bound hand and foot in his chair. On one occasion, a bachelor of arts presented himself, to be examined for the higher degree, dressed in woman's clothes, with his face highly rouged and powdered, as the custom is. He was immediately arrested by the guard, and the poor fellow was then found to be hopelessly insane. His first degree was taken from him, and he was quietly sent home to his friends.

On another occasion, a candidate handed

in a paper on which was nothing but a drawing of a huge turtle (forming part of a Chinese term of abuse), with the significant legend underneath—"Call me this if you catch me here again!" In a further instance, a man of some property occupied himself for the first three days in carefully drawing up his last

will and testament. His mental equilibrium had been disturbed under the excitement of the moment; and when, after a few days' nursing, he regained a clearer view of human affairs, he discovered, to his infinite chagrin, that his previously earned degree of bachelor had also been taken from him.

The Vesper Hour*

By Chancellor John H. Vincent

LAST month our Vesper Hour was occupied by reflections upon the significance and value of the Christian Sabbath. May your Chancellor continue this theme for the Vesper Talk this month?

He will begin as Mentor, and say: By all means honor the Sabbath. Make a simple program for the day. Be really serious-minded and the day will make its own program. Make it a day of rest in contrast with the six days of labor, and you will be more likely to do seven days' work in six days. Make it a day of thought on other lines than those that occupy your mind from Monday until Saturday night. The suspension and relaxation will result in new energy. Make it a day of reverent recognition of God and eternity, the holy laws of righteousness and the relations of man to his neighbor.

Oliver Wendell Holmes sings:

"Yes, Child of Suffering, thou mayst well be sure
He who ordained the Sabbath loves the poor."

Browning, in Pippa Passes, makes Pippa sing:

"Thou art my single day God lends to leaven
What were all earth else, with a feel of heaven."

Longfellow puts it well:

"Day of the Lord and truce to earthly care!
Day of the Lord as all our days should be!"

Emerson says:

"The Sunday is the core of our civilization,

dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society."

The profound, the brilliant, the saintly Robertson, of Brighton, whose insight into spiritual philosophy was as direct and penetrating as his practical surrender to its teachings was complete, says:

"I am more and more sure by practical experience that the reason for the observance of the Sabbath lies deep in the everlasting necessities of human nature and that as long as man is man the blessedness of keeping it, not as a day of rest only, but as a day of spiritual rest, will never be annulled."

The true Christian Sabbath is not a day for penance, for suffering, for enforced solitude. It was made for man to do man *good*. It was made for *bodily* rest from the fatigues of manual labor: for *mental* rest from the pressure of business problems: for *social* rest from the excitements of intercourse with busy people: for *political* rest from the contests and controversies of municipal and financial and national life. The Sabbath is in the legislation of all lands and the more we study the subject the more plainly appears the reasonableness, the righteousness, the necessity of a day made for man—for man made in the image of God.

Our exciting age, the tension of the times, overworked bodies, overtaxed brains, anxieties about business and do-

*The Vesper Hour, contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of Chautauqua's Vesper Service throughout the year. This feature began in September with the baccalaureate sermon delivered by the Chancellor to representatives of the C. L. S. C. Class of 1905 at Chautauqua, New York.

mestic life and responsibilities of every kind require some social regulation to compel recuperation.

How fully are these requirements met by the Sabbath stillness, the subduing power of sacred music, the impressive solemnities of public worship, the joy and love of home life, the growing memories, hallowed by love, that draw our souls toward heaven!

It is a day for personal self-scrutiny and for the cultivation of unselfish sympathy; a day for the softening of one's soul so likely to become hardened by the pressure of business, the sordidness of man, the frivolity of life.

It is a good habit, this Sunday habit. It tends to self-control and self-direction. That which is best for us is not always most agreeable. It is *not* a bad thing to teach a boy in the decencies and proprieties of table manners however strong the protests of the animal within him. It is not a bad thing to repress the fury of his temper and his unreasoning insubordination. A firm grip, a withdrawal of coveted and otherwise legitimate pleasure, a physical demonstration of law and righteousness—these are wholesome lessons for the young brute who has wrapped up in him a man's reason, a potential conscience and the germs of sainthood. Let us have less carelessness and less lawlessness. Let us have a Sabbath law and a Sabbath life at home.

Such is the Sabbath—a symbol, like the flag of the nation, like the rainbow after the storm. It is but a shred of time, but it is weighted with the treasures of eternity.

A man says to me, "I doubt the teachings of the Bible. I doubt the high claim made for the Bible. I doubt the so-called *facts* of the New Testament."

I wonder if my sceptical friend is really honest and earnest. I will tell you how I find out as to his honesty and earnestness. The questions involved are so im-

portant and so vital that, if he be both honest and earnest, he will not only *wish* to investigate but he *will* investigate. And I have a crucial test of his honesty. It is his answer to *one* question: "How do you spend Sundays?" Tell me his "program of a day,"—of that day God has given to remind man of the loftiest things of life,—and I shall have a test of his honesty as a sceptic. Does his program include *leisure* for reverent reading of the Holy Scriptures? Does it embrace attendance with conscientious fidelity on some form of *public worship*? Does it use an hour at least for the reading of some strong book on the *current religious questions* of the age? Does it make provisions for *candid conversation* with some one who thinks much on such themes? Does it include a little effort in teaching somebody or comforting somebody,—even if it is only in the simple service of a Sunday School teacher or as a visitor at some place of sorrow?

Answer these questions concerning the program of a day, and I tell you if his doubt be *honest* doubt, or a thin veneer (that in a Christian professor he would call hypocrisy), over (as touching the religious aspect) a selfish, careless, aimless life.

Let us as sons of men, sons of God, keep with reverent care and with the joy of love this holy day, this Sabbath that was made for man.

The Sabbath is the *Children's Day*, when the home circle may be complete as God's providence permits, when sweet memories are planted to fill the latest years of life with fragrance. Children need the influence of the Sabbath with its *positive* religious ministries. And if we who are no longer children were to give up ourselves more to the religious interests of childhood on the Sabbath, we should do a needed work for the next generation and understand better the Master's "Except ye be converted and become as little children ye shall not

The Vesper Hour

enter into the kingdom of God." And our children would be safer in the conflict of life for the faithful forecast and warning.

"What is life, father?"

'A battle, my child,

Where the strongest lance may fail,
Where the weariest eyes may be beguiled
And the stoutest heart may quail.
Where foes are gathered on every hand,
And rest not day nor night
And the feeble little one must stand
In the thickest of the fight."

The Sabbath is the *Student's* day, on which the thinker may turn for a time from his ordinary themes to the sublimer world of thought and find new inspiration for his daily endeavor.

The Sabbath is the *doubter's* day, on which he may fairly and frankly investigate the most momentous questions of God and duty and destiny. Benjamin Franklin said to the infidel, Tom Paine, "Man is bad enough with Christianity. He would be far worse without it. Therefore do not unchain the tiger."

The Sabbath is the *poor man's* day, when he can have leisure to reward the love of wife and children, go with them to the house of God and enjoy to the full what Longfellow calls "the dear, delicious, silent Sunday to the weary workman both of brain and hand, the beloved day of rest."

The Sabbath is the *rich man's* day, when if he will he may throw off the burden of anxiety and prove to his family that there are some things he prizes as much as stocks and estates and silver and gold and the excitement of speculation—a day when he may transfer some of his treasures to the heavens and fix his heart on things above, where moth and rust cannot corrupt nor thieves break through nor steal.

The Sabbath is the *mourner's* day, on which eyes that weep in bitter bereavement may look upward and listen intently until they hear a voice say, "In my father's house are many mansions."

The Sabbath is the true *All-Saints'*

day when, rising above the littleness, the rivalries, the limitations of this life, we may look through the Sabbath skies to the innumerable company in the city of God on Mount Zion, the heavenly Jerusalem, and sing:

"City of God, how broad and far outspread
thy walls sublime!
The *true*, thy chartered freedmen, are of every
age and clime.

One holy Church, one army strong, one steadfast high intent,
One working band, one harvest song, one
King omnipotent!

In vain the surges angry shout, in vain the
drifting sands;
Unharm'd upon the eternal rock the Eternal
City stands!"

Therefore as long as knowledge is better than ignorance, wisdom weightier than folly, righteousness worthier than sin, freedom better than bondage, earnestness nobler than frivolity, the whole people of greater value than a favored few, the soul more to be prized than the body, and eternity than time, let us prize highly, guard carefully, and keep holy, the Sabbath Day, the day of the Son of Man, the day of the sons of God.

Dear Reader: Will you excuse a personal reference and an item of personal experience. Sometimes personal experience corroborates and sustains theory. The Sabbath Day in my father's house was always strictly observed—early rising, early breakfast, family prayer before breakfast, then a ride or walk of more than two miles to Sunday School, then public service, then an after-meeting of some kind, an afternoon Sunday School, and, after supper, an Even Song at home.

For fifteen years that I can remember to this day, full of religious services, it was my mother's invariable custom to take her children into her own room, after the Sabbath day's feature of sacred song or Scripture, and there, seated together in the twilight or moonlight, or the darkness, she would talk in a tender way about duty and eternity, about our faults, about her anxiety concerning us, about

faith and truth and God. Then we knelt together and she prayed.

Living as she did seven days in a week in calmness, in self-control and the spirit of prayer, when she brought us her children to the Mercy Seat on the Sunday evening, it was as though heaven had been opened to us; and do you wonder that the day—the Sabbath—has always

been hallowed to me and made a means of grace and of faith in the verities of the Christian Church, a faith that doubt can never seriously disturb?

Thanks be to God for the Sabbaths of time—foregleams, foretastes of that celestial Sabbath day, the reunion and rest without cloud and without shadow and without end!

Barbara at Home*

By Mary E. Merington

THE last day of November had drawn to a close and dark night brooded over the mountains. From the northeast came a bleak and biting wind that set little sand-spouts whirling down the country roads or caught the dust in angry handfuls and flung it pitilessly into the eyes of those who needs must be abroad.

At the window of her father's comfortable home stood Addie Fletcher peering into the outer blackness and pouting at the rude gusts that slapped at her through the glass. "Nobody'll turn out such a night as this," she answered to some one who had spoken from the other end of the room.

"Don't you believe it," said the voice cheerfully. "There'll be a round dozen of them here, an' if you've got any sense you'll go upstairs right away and dress up in something bright and warm-looking before they get here. Put on your red cashmere and your black velvet bows, an' when your pa' comes in I'll have him start a good fire in the parlor."

Addie clung despondently to the window for a minute or so, and then scuffling

across the carpet like a naughty child, she opened the door and went upstairs.

Before she was ready to come down there was a sound of footsteps on the road and her sister had run and opened the door. In rushed the wind with a scream that set the doors slamming from fright, while the hearts of the lamps leapt up in a startled flame to the tops of their chimneys. Then out again it madly flew and getting behind three muffled figures that were coming down the path, threw itself upon them and drove them panting over the threshold. When the door was shut and the three people were disengaged from their bewildered wraps the first arrivals proved to be Mr. and Mrs. Lathrop and Barbara; and by the time that Addie had come downstairs and the travelers had recovered their wits and their breath, Mrs. Fletcher's round dozen of guests had swelled to nineteen.

"I call this fine!" said Judge Hanson when the meeting was called to order, and he looked round with a beaming smile. "Nineteen out on a night like this."

"Call the circle 'The Upidees'," suggested David Johnstone, "with Excelsior for the motto."

"What has the committee done about a name?" asked the president.

*The story entitled "Barbara" which appeared in THE CHAUTAUQUAN for July, 1905, by Miss Merington, created a character whose further experiences will be of special interest to Chautauquans.

"We have a short list for you to choose from," responded the chairman of the committee.

"Let's hear it," said the Judge.

The list was read, names and mottoes were voted on and the result of the ballot was that the club was christened "The Circle of the Two Scipios," with "*Otium sine literis mors est*" for the motto. "Why the *two Scipios*?" queried Jim Henderson when the name was told to him on his arrival later in the evening. "*Sero venientibus ossa*, bones for those who come late," answered Mrs. Lathrop; "look in the encyclopedia for the reason. It is a good one."

"Ain't this fireplace lovely," murmured Mrs. Banks, "and it feels so homelike to be settin' in this big ring in front of it."

"Father built it," said Mrs. Fletcher. "He was an Englishman and said you couldn't have a home without a hearth and that he wasn't going to sit in a room with a stove or a black hole in the floor and no fire to look at."

"The fire is a magnet; it draws everyone socially about it," murmured Mrs. Hanson.

"True indeed, dear lady," said Mr. Lathrop; "and *focus* is the Latin word for hearth; the *foculus* was the sacrificial hearth."

"Doesn't *fuel* come from the same root?" asked Barbara.

"Yes indeed, and so do *foyer*, and *curfew* and the musical *con fuoco*. *Con fuoco* is with fire or spirit. *Curfew* is the old *couvre feu* or *cover-the-fire*, that ordinance which William the Norman enforced to prevent his Saxon subjects from gathering round the fire and planning resistance to his yoke. The French have a way of rubbing down sharp consonants and of using only soft vowel sounds; they took the Latin *focalis* and made it *foaille* and we have called the word *fuel*. If we compare the Greek word *phos* which we have in *phosphorus* with the Latin *focus*, we shall find

that the two words are blood relations."

"It is home where'er the heart is," is what we used to sing when I was a boy," said Mr. Fletcher. "But it is my belief there's a misprint in that version and that it should read, 'It is home where'er the hearth is;' I always feel lost now without a fire of blazing logs before me, if I happen to be away on a winter's night."

"Home, sweet home, as Tom Paine said," interpolated Addie. "John Howard," snapped in a somewhat snubbed younger sister. "John Howard was the prison man," retorted her superior senior. "John Howard Paine, stoopid," explained an elder brother. "Keep quiet and listen."

"Mr. Theodore Beecham, a college B. A., is present and has something to tell us," said the president. Mr. Beecham rose and after a few remarks proceeded to say that his friend Mr. Henderson's account of *KAM* and its derivatives had so much interested him that he had looked up some of the *c* and *k* and *h* words and that in doing so he had come across another set of terms of even greater interest; that he was but a tyro where philology was concerned but that such as his paper was he was happy to be permitted to read it! *ῥῑ*, he said, is an old Aryan root which means *to lie, to rest*; from this the Greeks made *koiman*, to put to bed or to sleep, and the place in which they rested at night was the *kome* or village; when they lay down in eternal sleep it was in the *koi-meterion* or *cemetery*. At a *komos* or banquet the guests lay down or rested while they listened to an *odé* or lyric song; or they ate the honey of Hymettus and drank the wine of Hybla while a *komedý*, a festive spectacle, was being performed with singing and dancing, *Comus* ruling the revels.

By pronouncing *k* with a guttural sound, there is an easy transition from *kome*, a village, to *home*, a resting place; and from *home* are formed a score of *homely* words: *homeless* the sad plaint of the ragged vagabond; *homeward* the re-

turning shipman's joyful cry; *home-spun* worn by *home-keeping* youths; *home-thrusts* delivered with *home-felt* energy. A *hamlet* is a little collection of homes and such towns as *Birmingham* started as small knots of homes. Home, home, sweet home.

But *koiman* did not suffice for the Greeks; they produced another verb, *keimai*, I lie still, I rest, and from this our language is enriched with *quiet*, and *quite*, *quittance*, *requite*, *requiem* and all derived words; *quietus*, *acquiesce*, *quit*, their kindred spring from the same stock.

"Ye kind to others, but ye *coy* to me," says the wicked Lorel to Earine. *Coy* is a doublet of *quiet* and is easily seen in *koiman*.

Now the Latin word for *quiet* is *quies*; imagine this written as *civies*, then is the word *civis* or *civis* recognizable as a member of this family; for it must be remembered that *u* was written *v* in olden Roman times and that is how we get our double *u* or two *vvs* in our alphabet. *Civis* was a villager, or an inhabitant of a *hive* or resting-place, and from *civis* and kindred words we get *civil*, *civilian*, *citizen*, *city*, *citadel* and a long list of other familiar terms.

Breathe roughly in pronouncing *civis* and the *h* in *hive* is accounted for; the laborer in the hive was the *hind* who was *hired* to do his work; when he sought the protection of the *hive* to escape an angry master, he would *hide*.

This is the human comedy, the *comédie humaine*; life begins in the *home*, be it for *coy* maiden, or for unlettered *hind*, and it ends when we lie down to rest in the *quiet cemetery*.

The speaker's voice was sweet and full, and his closing sentences were delivered with so much feeling that even after he sat down no one moved or spoke; all sat watching the bright sparks that flitted in endless procession up the dark chimney. After a few minutes Mrs. Fletcher made a sign to her two girls and they slipped

out of the circle to reappear with glasses of steaming lemonade. This broke the silence "*Was hael*," said Judge Hanson, lifting high his tumbler and bowing to his host and hostess. "*Be hale* and in *health* these many years to come."

"*Hail* to ye," responded George Fletcher, "and to this *whole* company of merry *wassailers* sitting round the *Yule* log."

"Hold on," interrupted Mr. Lathrop. "*Yule* does not come in there."

"Why not?" said Mrs. Fletcher; "that blazing hickory log is big enough and I'm sure it is near enough to Christmas time."

"The log and the season are all right," answered the reverend objector, "but I take exception to Fletcher's etymology."

"His etymology is all right, sir," said Jim Henderson; "I helped him look it up. There is an old root, *guil* or *huil*, that means *entire*, *flawless*, perfect as a *wheel*, and *Yule* is the time of the winter solstice when the sun turns and wheels to the north; the sign of Christmas in the old clog-almanacks, is a wheel."

"That's all right, my boy," answered Mr. Lathrop, "but how about the authorities who say that the root is akin to the Icelandic *yula*, to howl, to make a noise; or the Greek *iugmos*, an outcry, or the Gothic *oel* which means a feast?"

"Which is the right root, then?" queried Barbara.

"I don't know, my dear: each dictionary gives some new authority to prove all the others wrong. You pays your money, and you takes your choice. I incline to the Icelandic and am sure *wheel* is wrong."

"And in my opinion the wheel carries the day," said his wife. "Tell us some more about it, you wiseacres."

"As I was saying when interrupted," remarked Mr. Fletcher with a mock air of injured dignity, "*hale* means *whole*, and *holy* means *wholly*, or vice versa, and *heiliger* is the German for *holy* or saintly, and *Heligoland* is the holy land, and *halloes* are saints, and a *halie-day* is a *holy-*

day which is kept as a holiday, and a *hollyhock* is a flower from the real Holy Land, and a *halibut* is a *holy but* or flounder which is eaten on a Friday, and *heal* means to make *whole*, and *health* is *wholeness* of body and mind, and—don't interrupt, mother, it makes me nervous and I'm not half through. By my *halidom* when I'm wound up there's no end to what I don't know. And when I *hail* you I ask after your health, and I'm *hail-fellow-well-met* with all my neighbors, and *Was Hael* means *Be whole*, and you must pronounce it *wossle*, and Rowena started it when she gave the cup to Vortigern, and he up and said, 'Drinc hael,' as polite as you please when he took it, and a *wheel* is as unbroken as the ring which symbolizes eternity, and *whole* and *hale* are doublets though not the kind you wear, and *whole* ought to be spelled *hole*, and *holy-stone* has all sorts of origins but may be was used of a Sunday, and *Holywells* had miraculous curing powers—"For mercy's sake, George," cried his wife, "do stop or you'll have a fit"—"and according to the plan so frequently alluded to at these meetings, breathe hard and choke in your throat and you get your c's and r's and k's all mixed up like, and for *hale* or *hallows* you say *kalos*, and there you have the Greek for beautiful which is perfection, and with that for a start you write down *kaleidoscope* in your

finest *calligraphy*, and you sing hymns to *Calliope*, and go through a lot of *calisthenics* to make you healthy and beautiful, and at the *kallynteria* the old Greeks used to beautify the statues of Athena, and *hollie-point* lace is out of fashion in the churches now, and *Holyhead* has nothing to do with holly—and Holy Smoke—that's all you'll get from me tonight."

His auditors whose mouths were beginning to gape, broke into a loud and hearty laugh when he suddenly stopped at this point and saying, "How's that for a Memory Gem?" sat down and mopped his forehead. Under cover of their merry noise he whispered, "Did any of your other pupils ever beat that for a recitation, Barbie?"

"Beat that! There was never one that approached it. It went off like a pianola performance of the Fifth Symphony. You did yourself proud, Mr. Fletcher, and this shall not be your last appearance in public."

"At his age to carry on so," giggled Mrs. Banks; "and in a littary club of all places."

"If he hasn't taken away your appetites I guess we will go and eat a hot luncheon now," said the hostess as she led the way to the dining-room. "Jim, you sit right down by Addie and Mr. Beecham, you can look after Miss Cortwright."

(To be Continued.)



ORPHEUS AND EURYDICE, BY GEORGE FREDERICK WATTS

Classic Myths in Modern Art

THE spell of the old Greek myth makers is upon us even in this twentieth century. For our modern poets and artists still find in the stories of the far off golden age themes which kindle their imagination. Among all of the old myths possibly the story of Orpheus makes the strongest appeal to human sympathies and one of the most exquisite expressions of this myth in ancient art is the beautiful relief now in Naples Museum representing Orpheus, Eurydice and Hermes. Orpheus "has turned and looked and the doom of an irrevocable parting is sealed. Orpheus "has seemingly paroxysm of grief, but tenderly, sadly they look their last at one another, while Hermes, guide of departed spirits, makes gentle signal for the wife's return."*

Not since the Greek sculptor carved his story of the myth has it been adequately treated in art until the great

English painter, George F. Watts again put it before us with the subtle spiritual interpretation which characterizes all of his work.

Here we have not a material Hermes leading away a Eurydice who still seems to belong to the upper world, but instead the artist has suggested the mysterious forces of the under world, for Orpheus feeling the gentle touch of Eurydice upon his shoulder and turning impulsively toward her becomes conscious only of a vanishing, shadowy form which disappears from his sight even as he looks upon her. This power of entering into the spirit of a subject is again shown in Watts' masterly handling of another Greek myth of a very different type—the frightful Minotaur of Crete—the nightmare of ancient Athens whose fifty youths and maidens were demanded each year as tribute to the monster by King Minos in revenge for the death of his own son sent by the King of Athens against the Mar-

*A History of Greek Art. Tarbell.



ULYSSES DERIDING POLYPHEMUS, BY J. M. W. TURNER



THE WINE OF CIRCE, BY SIR EDWARD BURNE-JONES

athonian bull. Archaeology has recently brought to light for us the ruins of the palace of Minos and ancient Greek coins attest the hold which the ancient myth of the Minotaur had upon the people of those far away times. Watts' portrait of the Minotaur certainly leaves for us little to be desired. We recoil instinctively from

"Come, dear playmates, maidens of like age with me, let us mount the bull here and take our pastime, for truly, he will bear us on his back, and carry all of us! And how mild he is, and dear, and gentle to behold, and no whit like other bulls! A mind as honest as a man's possesses him, and he lacks nothing but speech."
 Whither bearest thou me, bull-



THE MINOTAUR, BY GEORGE FREDERICK WATTS

the terrible creature who with savage eyes and hungry mouth looks forth from the edge of his rock-cut labyrinth. Contrast with this ferocious monster, Watts' conception of the myth of Europa. One can quite fancy the words attributed to the maiden:

god? What art thou? How dost thou fare on thy feet through the path of the sea-beasts, nor fearest the sea?"*

In "Perseus and the Graiae" Burne-Jones gives us a very characteristic bit of

*Translated by Andrew Lang: Theocritus, Bion and Moschus.



PERSEUS AND THE GRAIAE, BY SIR EDWARD BURNE-JONES

his work. The Three Graiae as he portrays them can hardly be called "three hoary witches" as the old myth conceived them. Their perplexity as they search for the one eye which they share between them seems to lack the intensity which one would expect under the circumstances, and Perseus suggests a medieval knight more than our ideal of a Greek hero. Yet there is an atmosphere of unreality and mystery about the picture which gives it charm and easily transports us into the realm of the imagination. "Circe and her leopards" has more of the classic touch and Burne-Jones knows how to weave the spell of enchantment into his picture for the fierce beasts are plainly under the complete sway of their inscrutable mistress who breathes an atmosphere of indefinable power.

The Iliad and Odyssey have suggested many subjects for the draughtsman and the colorist. Turner's great painting in the National Gallery at London entitled "Ulysses deriding Polyphemus" is based upon the incidents in the ninth book of the Odyssey which Pope translated as follows:

Now off at sea and from the shallows clear
As far as human voice could reach the ear,
With taunts the distant giant I accost:
Hear me, O Cyclop! hear, ungracious host;
'Twas on no coward, no ignoble slave,
Thou meditat'st thy meal in yonder cave.

Cyclop! if any, pitying thy disgrace,
Ask who disfigur'd thus that eyeless face,
Say 'twas Ulysses; 'twas his deed, declare,
Laertes' son, of Ithaca the fair;
Ulysses, far in fighting fields renown'd
Before whose arm Troy tumbled to the ground.

Thus I; while raging he repeats his cries
With hands uplifted to the starry skies.



EUROPA, BY GEORGE FREDERICK WATTS

In the foreground we see the galley of Ulysses and high overhead the great hands of the fantastic giant as he stretches them forth while he prays to Poseidon for the overthrow of Odysseus. Mr. John C. Van Dyke in his critical estimate of Turner says of this picture,

Turner here touches the final note in the loom of his fancy's coloring. Under a cope of sky flecked and agitated with cloud and flying vapor, whose fluent expanse is kindled with crimson by the rising sun, which flings its golden and amber beams shooting transparence through the whole, and charming the air with a mellow radiance, the gorgeous galley of Ulysses, issuing like an apparition from the deep embosomed splendor, glides arrogantly away from the Cyclop's abode, mingling its luminous sails with the lavish pomp and ripe magnificence above, and its nymph-encircled keel with the crystal flood beneath. In the original Ulysses

may be made out high on the poop of the boat, near the mizzenmast, brandishing a torch with a gesture of bravado. But it is not so much this insignificant detail that counts as the fact that it is the vessel itself which personifies the hero in its defiant attitude, with its mizzenmast pointing, like a finger in derision, at the shadowy recumbent figure of the giant; its foremast (laden with jeering sailors), with its flying cordage, as though to lash the monster; while the mainmast with its angrily flapping sail and red flag aloft, seems to flaunt it triumphantly in sailing away. It is in the boat that the artist seeks to express the taunt of Ulysses.

Mr. Van Dyke refers to Turner's skill in producing color effects in this picture:

With its rising sun barred with orange clouds, its far-reaching cirrus-flecked sky, its mysterious cobalt of the distant sea, its blood-red and golden waves in the foreground, its red-flagged ship, and its spectral figure on the mountain-top. You



HYPERION, BY GEORGE FREDERICK WATTS

may laugh at it as nature, if you please, but you cannot laugh at it as art. In its nobility and serenity it is as classic as Æschylus, in its decorative splendor it is as Gothic as Shakespeare. . . . The book of nature and the book of art he understood better than almost any landscape artist of any time. He simply insisted that nature should play a subordinate part to art and express his meaning—speak his way of seeing things. And there we have the personal element in art so predominant in the artistic make up of Michael Angelo.

Hyperion, Son of Heaven and Earth, husband of Thea and father of Aurora, belongs to that dim period of the twilight of the gods where greater and lesser divinities fought out their battles for supremacy. The bright personality of the glorious young sun god appealed strongly to the imagination of Keats and in his "Hyperion" we find ourselves entering into the problem of life as even in the dawn of created things it baffled Hyperion and his fellow divinities. Watts has given us the splendid young god in all his strength, suggesting Keats' lines:

"Blazing Hyperion on his orb'd fire
Still sat, still snuff'd the incense, teeming up
From man to the Sun's God."



CUPID AND PSYCHE, BY BOUGUEREAU

Relating to Chautauqua Topics

It is reported that the new treaty negotiated between China and Great Britain regarding Tibet recognizes China as the paramount power in Tibet, and the Chinese text is made the official language of the treaty. It is also said that there is a probability that the Grand Lama, who has been in refuge in Mongolia, will return to Lhasa under Chinese auspices, and will place himself entirely at the disposition of the Chinese Amban in foreign affairs. To render the position of the Chinese Amban at Lhasa more important, it is reported that he will have a guard of troops organized on the new system adopted from the Japanese and that a Chinese garrison of several thousand men will occupy certain points in Tibetan territory on the road from Szechuen, leading to Lhasa.—*The Advance*.

The city of Herculaneum contained many splendid villas, and herein it differed from Pompeii. Pompeii was a commonplace provincial town devoted exclusively to commerce; it was not the resort of the wealthy and cultured Romans. It was essentially illiterate. No manuscript can be proved to have been found there. It is true a wax tablet with writing has been found; yet this contains—receipts of auctions. Herculaneum, on the other hand, was the favorite resort of wealthy Romans, who built beautiful villas there, as in our times people from modern Rome settle for the summer at Sorrento and Castellamare. We have reason to believe that the Balbi, Agrippina, Servilia, the mother of Brutus and mistress of Caesar, Piso, and many others had their villas at Herculaneum. Not all these prominent Romans were specialists, and their houses must have contained libraries with standard works of classical literature. We may thus hope to find all the missing masterpieces of

Greek and Roman literature: the poems of Sappho, the whole works of Menander, the missing tragedies of Æschylus and Sophocles and Euripides, the lost books of Livy, and perhaps notes bearing upon the earliest periods and the origin of Christianity. The prospect is so vast and momentous that we can hardly allow ourselves to dwell upon it.—*Professor Charles Waldstein, in Harper's Magazine for April, 1905.*

Wu Ting Fang, formerly Chinese minister to this country, is reported to have become totally deaf as a result of the explosion of the bomb thrown by a fanatic when the Chinese commissioners were leaving Peking to visit foreign countries.

Mr. M. Anesaki, professor of the philosophy of religion in the Imperial University of Japan, contributes to a recent number of *The Hibbert Journal*, London, an article on the relation of Christianity to Buddhism. Professor Anesaki believes that the two religions are not mutually exclusive but are complementary. Buddhism is intellectual; Christianity emotional. The fundamental of both religions, the belief in an incarnate God, he considers the same. Professor Anesaki believes the future progress of humanity dependent upon the respect of the one religion for the other. The exclusiveness of the Christian attitude he regards as highly unfortunate.

Residences for diplomatic or consular purposes are owned by the United States at Tokio, Japan; Bangkok, Siam; Seoul, Korea; Tangier, Morocco; and Tahiti, Society Islands. For the purchase of ground and the erection of suitable buildings for legation purposes at Peking, China, Congress has appropriated the sum of \$160,000.00. The buildings are now almost completed.



COUNSELORS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JESSE L. HURLBUT, D. D.

LYMAN ABBOTT, D. D.

HENRY W. WARREN, D. D.

J. M. GIBSON, D. D.

EDWARD EVERETT HALE, D. D.

JAMES H. CARLISLE, LL. D.

WM. C. WILKINSON, D. D.

W. P. KANE, D. D.

MISS KATE F. KIMBALL, Executive Secretary.

A PECULIAR PEOPLE

For four months past we have been studying the classical spirit as it has shown itself in Italy and we have traced the connection of Italy with Greece and the Orient on the one hand and with the modern world on the other. At the same time we have taken in contrast with these Western developments, a survey of the "Spirit of the Orient" getting somewhat into the secret of the causes of the great diversity between the East and the West. During the second half of our year we are to continue these fascinating contrasts from another point of view. We step back now into the Greek world and see how it also touched the Orient though far more closely than Italy and how it diverged from it, how it not only laid its hand upon Italy but has molded our modern age as well. We have been filled with admiration for the genius of Italy. We shall feel the genius of Greece even more. Professor Butcher, of Edinburgh, in his delightful "Harvard Lectures on Greek Subjects" delivered in 1904 gave the key to the Greek genius in these words:

"Two nations, Greece and Israel, stand out from all others in the history of the world, and form a striking contrast as representing divergent impulses and tendencies of human nature, different ideals of perfection. In this, however, they are alike, that each felt itself to be a peculiar people, marked off from the surrounding races by distinctions more ineffaceable than those of blood—by the possession of intellectual or religious truths which determined the bent and meaning of its history. This history, as it was gradually unfolded, became

to each an unfailing source of inspiration. The records and famous deeds of the race were invested with ethical significance. In interpreting them each people gained a deeper consciousness of its own ideal vocation. From the heritage of the past they drew fresh stores of spiritual energy. Exclusive indeed they both were, intensely national; between Greeks and Barbarians, between Israel and the Heathen there could be no intimacy, no union. For many centuries the work of the Hellenes and of Israel went forward at the same time, but in separate spheres, each nation unconscious of the other's existence. Had they crossed one another's path, they would have aroused mutual hatred and suspicion; the Jews would have been barbarians to the Greeks, the Greeks idolaters to the Jews. Yet this very spirit of exclusiveness was one of the conditions which enabled each to nurture and bring to maturity the life-giving germ which it bore within it. In process of time each people burst the narrow limits of its own nationality, and in dying to itself, lived to mankind . . . till at length the principles of Hellenism became those of civilization itself, and the religion of Judea that of civilized humanity. . . . To the Hebrews it was committed to proclaim to mankind the one and supreme God, to keep alive his pure worship, to assert the inexorable moral law in a corrupt and heathen world. For the Greeks the paramount end was the perfection of the whole nature, the unfolding of every power and capacity, the complete equipment of the man and of the citizen for secular existence.

Each people is at once the historical counterpart and the supplement of the other. Each element, by contributing its own portion to our common Christianity, has added to the inalienable treasure of the world."



A PAGE FROM THE MEMBERSHIP BOOK

It is not necessary to be familiar with all the details of Greek history to enjoy the great masterpieces of Greek literature or to appreciate the noble qualities of Greek art, yet it is always desirable to place any event which we are studying,

in its historic setting. Greek enthusiasts who have the time may, with great profit, dip into some of the great Greek histories, Grote's or Holm's. Some may prefer to review the history by means of some convenient school text book. But there are still others who want to quicken their memories and get a fresh point of view by a much shorter road and for these the page of "Significant Periods in Greek History" in the Membership Book will give the desired background. Get the significance of each period clearly in your mind and you will find that your studies in Greek Ideals and in Greek Art drop into their right relations quite naturally.



CLASS OF 1906

The enthusiasm of the 1906's is constantly shown in the quality of letters received by the class officers. Among the inquiries for class pins which, by the way, come from states as widely separated as Massachusetts, Illinois and California, is the following letter which shows how truly the C. L. S. C. spirit is felt by members who perhaps never see a fellow classmate. The letter is from California:

"I received the pin in good shape, also your kind letter. No, I do not expect to be at Chautauqua to graduate, nor have I ever been there. I should like above all things to be with you all but will only be able to be with you in thoughts. I will enclose twenty-five cents to help the 1906 Class toward their share of assessment on the C. L. S. C. Alumni Hall. I only wish it was more, but I am fifty-seven years old, not very strong, and only ninety-six dollars a year income, so you see my purse is limited."

The interest which the Class feels in its Alumni Hall fund is further shown by a letter from an Ohio member who has already contributed to the Class fund, but writes now to ask how affairs are pro-



WILLIAM CHANNING
BROWN, PRESIDENT
OF 1909.

gressing. She is anxious to have as much of the fund raised as possible before next summer so that the remainder can be disposed of speedily and the class be free to develop its social qualities. Alumni Hall, the C. L. S. C. club house, has progressed so far that the building committee last summer voted to reduce the assessment from \$350 to \$250. The Class of '06 gets the benefit of this change and will easily raise the amount. Every member especially those who come to Chautauqua or expect to come in the future will want a share however small in the class-room, and it will be well to send the amount at once to the treasurer, for the two hundred and fifty dollars will come very easily from a class as enthusiastic as '06. The class has already bought its banner, a photograph of which will be published in next month's Round Table. The address of the treasurer is Miss Irena I. F. Roach, 261 Fourth Avenue, Lans. St., Troy, N. Y.



WILLIAM C. LAWTON
(See page 466)



THE CLASS OF 1909

Members of the youngest class in the C. L. S. C. will welcome this letter from their president, who skilfully guided them through the problems of Class organization at Chautauqua last summer and inspired an enthusiasm which promises a bright future for the "Dante" Class.

To the Class of 1909:

My dear friends and class-mates:

I send you most hearty New Year's greetings!

By this time we are well started on our delightful and stimulating course of reading. As we travel through the ancient Italian cities or read the poetry of Greece, as we study the habits, customs and re-

ligions of the Orient there is great delight in the feeling that each one is a member of a well organized class of students, and this the Class of 1909. Four thousand men and women in our own class are reading and enjoying this course with us and we but take our honorable place in the whole and do our share with the rest. All honor to men and women who can reach and sustain the class spirit in a high and noble enterprise! We will dream of our class room in Chautauqua and of our reunions in Alumni Hall. A glorious thing it is to be a member of the C. L. S. C. Class of 1909.

But far more serious is the real significance of our fellowship. In our study together and in the broadened sympathies, affections and associations of the C. L. S. C. life we are forming a unity which makes above all things for character and good citizenship. These unities save and civilize our country. Character and good citizenship make a nation great. It is thus a patriotic bond which unites us.

row, is there not some touch of the religion of humanity here, a love for the human race as God's, a glory in being ourselves a part of this race, a part of the great family of God?

And so can we not strike hands at this New Year with devout thankfulness for all of cheer and hope which comes into our lives and start fresh possessing a new confidence in God and a strong reliance upon Him; a new faith in the Christ life and a resolve to follow that life, a confident love for each other and a promise to be charitable and kindly with all men? This is our great opportunity. If there be some one of this class who is discouraged in the work I send special greetings to him. We all give you our hands to help. We do this thing together and we are going to stand together; friend be of good heart and don't give up. Let me greet you again, my fellow comrades and class-mates. We are in a high enterprise, let us live up to its possibilities.

Very cordially and heartily yours,

WM. CHANNING BROWN,

President.



From a vase painting.

THESEUS SLAYING THE MINOTAUR—
WINGED DAIDALOS ESCAPING FROM
MINOS

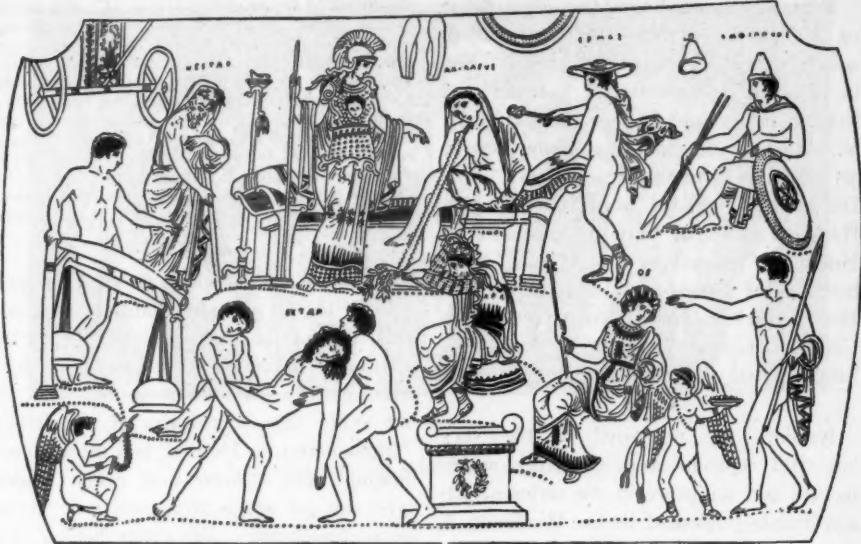
Ariadne holding the thread stands behind
Theseus.

And lastly the religious sanction. What a warming of the heart comes with this study of other races and times. To reach out our hands in sympathy and affection to men of old, to study great human actions and heroic events of all times and peoples, to learn to love men as men, men of history, men of today, men of tomor-

SOME FAMOUS TRANSLATIONS OF HOMER

We realize how widespread a fascination Homer has exercised over English poets and scholars when we attempt to make even a partial list of the translators of the Iliad or Odyssey. Chapman, Pope, Cowper, Worsley, Palmer, Bryant, Butcher, Lang, Leaf and Myers. Each in turn has fallen under the spell of the poet and has striven to bring out some quality of his verse which has eluded all his fellow translators.

Chapman led the way with his translation full of the "conceits and mannerisms" demanded of a poet of the Elizabethan time. Pope's audience in the Age of Queen Anne expected "dignity and correctness" in his version. Then there were attempts to put Homer into ballad form. Other poets sought to express the romantic element and the musical qualities of his verse. And lastly we have the Odyssey rendered by Palmer into "rhythmic" prose and the Iliad by Lang, Leaf and Myers in prose which aims to



From an ancient vase painting.

RANSOM OF HECTOR

give the simple truth without modern ornament. It may be interesting to our readers to compare three of these translations and see the different flavor which each takes from the Greek original. The passages selected describe the coming and going of the Winds summoned by Achilles to kindle the funeral pyre of Patroclus:

She having thus said departed and they arose with a mighty sound, rolling the clouds before them. And swiftly they came blowing over the sea, and the wave rose beneath their shrill blast; and they came to deep-soiled Troy, and fell upon the pile, and loudly roared the mighty fire. So all night drave they the flame of the pyre together, blowing shrill.

But at the hour when the Morning Star goeth forth to herald light upon the earth, the star that saffron-mantled Dawn cometh after, and spreadeth over the salt sea, then grew the burning faint, and the flame died down. And the Winds went back again to betake them home over the Thracian main, and it roared with a violent swell. . . . —Lang, Leaf & Myers.

She said, and parted; and out rusht, with an unmeasured roar,
Those two Winds, tumbling clouds in heaps,
ushers to either's blore (blast)
And instantly they reacht the sea; up flew the waves; the gale
Was strong; reacht fruitful Troy; and full upon the fire they fall.
The huge heap thundered. All night long from

his chok't breast they blew
A liberall flame up;

But when the Day-star lookt abroad, and prom-
ist from his hill
Light, which the saffron Morn made good,
and sparkled on the seas,
Then languished the great pile, then sunk the
flames, and then calm Peace,
Turn'd back the rough Winds to their homes;
the Thracian billow rings
Their high retreat, ruffled with cuffs of their
triumphant wings. —Chapman.

Swift as the word she vanished from their
view;

Swift as the word the Winds tumultuous flew;
Forth burst the stormy band with thundering
roar,

And heaps on heaps the clouds are tost before.
To the wide main then stooping from the
skies,

The heaving deeps in watry mountains rise:
Troy feels the blast along her shaking walls,
Till on the pile the gathered tempest falls,
The structure crackles in the roaring fires,
And all the night the plenteous flame aspires.

'Twas when, emerging through the shades of
night,

The morning planet told the approach of light;
And, fast behind, Aurora's warmer ray
O'er the broad ocean pour'd the golden day;
Then sunk the blaze, the pile no longer burn'd,
And to their caves the whistling Winds re-
turn'd:

Across the Thracian seas their course they
bore;

The ruffled seas beneath their passage roar.

—Pope.

Professor Lawton who has selected for us the passages from Greek literature which express some of its "Ideals" has been since 1895 classical teacher and lecturer in Adelphi College, Brooklyn, N. Y. He has made many contributions to periodical literature besides editing "Three Dramas of Euripides" and Pope's Homer. He is the author of "Art and Humanity in Homer," "Successors of Homer" and histories of Greek and Latin Literature. His latest volume, "Introduction to Classical Greek Literature," was published in 1903 by Scribner.

Readers are reminded of the very beautiful reproductions of Greek architecture and sculpture in the series of Elson Prints published by A. W. Elson & Company, 146 Oliver St., Boston, Mass. These little works of art are printed in soft brown shades, on rough paper from plates that are absolutely reliable. They can be secured for ten cents each.

HOW TO STUDY HOMER

"Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or, like stout Cortez, when, with eagle eyes,
He stared at the Pacific—and all his men
Looked at each other with a wild surmise—
Silent, upon a peak in Darien."

This is Keats' expression of his feelings when he first made the acquaintance of Homer, and Keats is only one of many who have felt the charm of the old Greek bard. Homer is not a poet to be read once as a school exercise, and then relegated to the limbo of outgrown school books. He is peculiarly suited to the needs of twentieth century men and women. Professor Shorey well describes our condition when he says in his preface to Pope's "Iliad":

We live in a complicated indoor world of books, inherited traditions and institutions, the rationale of which we dimly apprehend, mechanical appliances that we use without understanding, social forms that disguise the play of natural feeling. . . . We long for an outdoor life; for a relief from the dead superincumbent load of custom, tradition and accumulation of the written word. . . . Homer takes us back to what relatively to us is the

childhood of the world. . . . We still dwell in the realm of an art whose never failing law is grace and beauty; and, while freed from conventionality and explicit moral didacticism, we are still in a world of instinctively noble men and women, whose natures we can understand and with whose joy and grief we can feel an unforced sympathy. And to this unique combination of primitive simplicity with moral nobility and aesthetic charm, the lovers of Homer pay the tribute of an admiration that seems idolatrous to those who have never known his spell.

So it is worth while to read Homer even if we do no more than read and re-read the fine passages selected for us by Professor Lawton. But we shall find even greater enjoyment in our poet if we study him. Professor R. C. Jebb's "Introduction to Homer" is a most illuminating little volume and every reader who can get access to a copy will find it very stimulating. We quote here a few of Professor Jebb's suggestions which members will find it easy to test for themselves:

1. Note how direct and simple are Homer's modes of expression. Contrast his "Valor of Diomedes" (page 41, "Homer to Theocritus") with Milton's description of the might of Satan's followers ("Paradise Lost," Bk. I, line 571).

2. Select passages from Homer descriptive of his various characters. Professor Jebb says: "Fresh, direct and noble, the Homeric mode of presenting life has been singularly potent in tracing certain types of character which have ever since stood out clearly before the imagination of the world. Such are Achilles, the type of heroic might, violent in anger and in sorrow, capable also of chivalrous and tender compassion; Odysseus, the type of resourceful intelligence joined to heroic endurance. Such again are the heroic types of women, so remarkable for true and fine insight,—Andromache, who in losing Hector must lose all; Penelope, loyal under hard trial to her absent lord."

3. He also calls attention to the divine types as (1) clearly marked, (2) not losing their divine quality, though possessing many human attributes, (3) the Homeric outlines both of divine and of human beings are brilliantly distinct, yet the reader can fill them in so as to satisfy his own ideal since they are not individualized beyond a certain point.

4. Note the descriptions of home life found in Homer.

5. The similes of Homer: (1) "They serve to introduce something which Homer desires to be exceptionally impressive." (For example 'Iliad,' 18.207.) (2) The poet sometimes multiplies details in his simile, but not aimlessly, such details always serving to make the chief point clear. (See 'Iliad' 13.62. Compare Dante's Inferno, Canto 21.7. Compare Job, chapter



From a vase by Hiero in the Louvre.

BRISEIS TAKEN AWAY BY AGAMEMNON

6, verse 15.) (3) The Iliad contains about one hundred and eighty detailed similes; the Odyssey barely forty. The latter has fewer moments of concentrated excitement than the former. (4) Range of Homeric simile is as wide as the life known to the past. Some of the grandest images are suggested by fire, by torrent, snowstorm, lightning or warring winds. The lion is used some thirty times. (See especially 'Iliad' 17.135.) Useful and ornamental arts, experiences of everyday life 'Iliad' 17.389, 5.902, 11.557. Peculiarly touching similes relating to children 'Iliad' 15.361, 16.2, 23.222, 12.435. Subjective imagery rare 'Iliad' 22.199, 15.82. Series of similes to develop an idea 'Iliad' 2.455-76.

6. Religious ideas of Homer: By what means do the heroes seek the help of the gods or appease their wrath? The man appeals directly to the gods. "The priest as distinguished from the soothsayer appears only as the guardian of the sacred shrine." In the Odyssey the gods have become more etherealized and spiritual than in the Iliad. What ethical ideas do we find in Homer? What was the Homeric method of treating the dead?

Many Circles use to great advantage the various excellent games of cards on historical, geographical and mythological subjects. This year the game of "Greek Mythology" will naturally claim especial attention. It is fifty cents. "Games of Citeis and Foreign Characters" are seventy-five cents each. Any of these may be ordered through The Chautauqua Press, Chautauqua, New York.

Members who have a natural pre-historic bent and find themselves attracted to the Mycenaean discoveries will find much enjoyment in any of the following books. All of them are expensive but college or other libraries are likely to have them:

The Mycenaean Age. Tsountas and Manatt. Schliemann's Excavations. Edited by Schuchhardt.

New Chapters in Greek History. Percy Gardner.

Excursions in Greece. Diehl.

(Interesting comparisons between the Homeric house described in the Odyssey and the palace discovered at Tiryns, and a chapter on the much discussed "Homeric question" will be found in Jebb's "Introduction to Homer.")

How practical the C. L. S. C. is for the busiest of men is illustrated by the following letter from a recent graduate employed in the United States Courts in Indian Territory who began his work in 1897, dropped after a year and then three years ago started again, finishing in 1905.

"So far as I know I have earned no seals, but have merely done the required reading, though in a desultory fashion. Though the course was read in a haphazard manner, in the intervals of exacting work, and my business requires me to be out of town much of the time, yet I feel abundantly repaid for the time and money expended, and cannot graduate without expressing my sincere thanks for the benefit received."

C. L. S. C. Round Table

OUTLINE OF READING AND PROGRAMS

C. L. S. C. MOTTOES

*"We Study the Word and the Works of God." "Let us Keep the Heavenly Father in the Midst."
"Never be Discouraged."*

C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
LANIER DAY—February 3.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday
after first Tuesday.
ST. PAUL'S DAY—August, second Saturday
after first Tuesday.
RECOGNITION DAY—August, third Wednesday.

OUTLINE OF REQUIRED READING FOR FEBRUARY

JANUARY 28-FEBRUARY 4—

Required Books: "Ideals in Greek Literature. Chapter I. "A History of Greek Art." Chapter I.

FEBRUARY 4-11—

Required Books: "Ideals in Greek Literature." Chapter II. "A History of Greek Art." Chapter II.

FEBRUARY 11-18—

Required Books: "Ideals in Greek Literature." Chapter III. "A History of Greek Art." Chapter III to page 93.

ture." Chapter III. "A History of Greek Art." Chapter III to page 93.

FEBRUARY 18-25—

Required Books: "Ideals in Greek Literature." Chapter IV. "A History of Greek Art." Chapter III, concluded.

FEBRUARY 25-MARCH 4—

In THE CHAUTAUQUAN: "Up the Yangtse to Tibet" and "In China's Ancient Holy Land."

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

JANUARY 28-FEBRUARY 4—

Review of Chapter I, "A History of Greek Art," bringing out the distinctive qualities of Egyptian and Mesopotamian art.

Report on article in *Century Magazine*, describing remarkable recent discoveries in Egypt.

Roll-call: Answered by opinions of scholars upon the greatness of the Homeric poems. (See introduction to any of the English translations, Bryant's, Derby's, Lang, Leaf & Myers', Palmer's *Odyssey*, and works on Greek literature. Even Circles without library facilities can find references in private collections of books and school libraries.)

The Story of the Iliad given by three members, one taking books I-IX, another X-XVIII and a third the remaining books. This grouping of books gives the natural divisions into which the poem falls. Every member of the Circle should get clearly in mind the main structure of the poem.

Brief Oral Reports on the chief human personalities of the Iliad. (See suggestions in Round Table.)

Reading: Keats' sonnet "On Looking into Chapman's Homer."

Comparison of different translations of famous passages (see Round Table.)

Allusion to customs, ideals, etc., in Chapter I of "Ideals in Greek Literature" which show the character of the civilization of Homer's time. This feature of the program may be extended as far as desired by similar studies of other passages.

FEBRUARY 4-11—

Paper: Heinrich Schliemann and his discoveries. (See his life in "Schliemann's Discoveries," by Schuchhardt; also in Schliemann's "Ilios;" also in *Harper's Magazine*, 68:808, May, 1884; THE CHAUTAUQUAN, 13: 314, June, 1891.)

Roll-call: Allusions to customs, ideals, etc., in chapter II of "Ideals in Greek Literature," which show the character of the civilization of Homer's time.

Reading: From E. E. Hale's story, "A Piece of Possible History" (imaginary meeting of David and Homer).

Brief oral reports on the divinities of the Iliad by members specially appointed. (See suggestions in Round Table.)

Reports on Similes of Homer—their character and how they are used—and on allusions to children in the Iliad. Let one or more books of the Iliad be assigned to each member. (See Round Table.)

Discussion: Instances showing what standards of ethics for both Gods and mortals we find in the Iliad. The importance of prayer and sacrifice and fate. How slavery is regarded. (See Round Table and Jebb's "Introduction to Homer," Chapter II.)

FEBRUARY 11-18—

Review of Greek Architecture. Doric Order.

Each member should find if possible illustrations of the various features of the Doric order in present day buildings and report upon them.

Roll-call: Greek valentines or original translations of Homer. It would be an interesting experiment for those members who have some facility in writing verse, to take some passage from the prose version of the Iliad and try to put it into hexameter verse. Then compare the result with Bryant's or Pope's or Derby's renderings of the same passage.

Brief Survey of the *Odyssey* by four members taking (1) Books I-IV, (2) V-VIII, (3) IX-XII, (4) XIII-XXIV.

Reading: Selections from lecture by Prof. C. F. Lavell on *Odysseus* as a typical Greek (see *Chautauqua Assembly Herald*, price 5

cents, from Chautauqua Press, Chautauqua, New York.)

Oral Report: Studies of characters in the Odyssey.

Discussion: Instances showing how the idea of the Gods in the Odyssey is more spiritual than in the Iliad. Also the many fantastic supernatural beings found in the Odyssey (See Jebb's Introduction to Homer, chapter II.)

Reading: Selection from "The Inner Life of Odysseus," H. N. Fowler in THE CHAUTAUQUAN, 32:640, March, '01.

Discussion: Did the Italians of Dante's time have a more cheering view of the future life than the Homeric Greeks?

FEBRUARY 18-25—

Discussion of the Ionic and Corinthian orders with reports on observations of present day buildings by members. If none are to be found in your community, illustrations of public buildings elsewhere might be secured.

Roll-call: Maxims from Hesiod.

Reports: Chinese opinion of foreigners (see "New Forces in Old China" and "Chinese Characteristics").

Map Review of the Northern Provinces of China—noting river systems, mountains, etc.

Oral Reports: Chinese Characteristics (see book with this title by Arthur Smith and any other available books on China).

Reading: Selection from Chinese Poetry. (See The Library Shelf.)

NOTE—In the "Travel Club" programs other suggestions will be found which may be utilized if a library is available.

FEBRUARY 25-MARCH 4—

Roll-call: Quotations from Confucius. (See The Library Shelf.)

Paper: Confucius and Mencius. (See encyclopedias, and if available, "Confucianism," by R. K. Douglas and other references in bibliography.)

Reading: "A Visit to the Country of Gentlemen," or other selections from The Library Shelf.

Map Review of the Yangtse, noting rivers, lakes, etc.

Oral Report: The Taiping rebellion (see encyclopedias also "Chinese Life in Town and Country," "A Cycle of Cathay," "The Middle Kingdom," Vol. II, or Life of "Chinese" Gordon, several books of whose life have been published).

Reading: If Mrs. Bishop's "Up the Yangtse and Beyond," is available, selections from Chapter 38 on the Opium Poppy or from Chapter 26 on Chinese Food; or Chapter 39 on Protestant Missions from an Englishwoman's point of view; or selection from Miss Scidmore's "China the Long Lived Empire," Chapter 26.

TRAVEL CLUB PROGRAMS

For Clubs specializing upon the Reading Journey series in THE CHAUTAUQUAN it has been customary to provide for a fuller study of this feature of the course than it is desirable for readers of the full C. L. S. C. course to attempt. Such "Travel Clubs" will have found the "Spirit of the Orient" an effective introduction to the Reading Journey In China, and eight programs are here offered, four based upon the January readings which were published in the December CHAUTAUQUAN and four for the current studies. The February CHAUTAUQUAN will contain four additional programs making twelve in all, covering the series. As it is presumed that clubs doing special work on this course will provide themselves with a fair sized library a number of books are referred to in the programs.

FIRST WEEK:

Map Review of China. Mountains, rivers, etc.

Roll-call: The names of the eighteen provinces and their distinguishing features. (See encyclopedias and "The Middle Kingdom," Vol. I, chapter II.)

Paper: Brief review of striking events in Chinese history (see encyclopedias).

Reading: "A Visit to the Country of Gentlemen." (See The Library Shelf, also "Historic China," Giles.)

Kublai Khan and the Tartars.

Reading: Selections from the travels of Marco Polo, or from "New Forces in Old China," chapter II on Chinese impressions of foreigners.

SECOND WEEK:

Roll-call: Quotations from Chinese Literature.

Map Review: The Railways of China and their

problems. (See "New Forces in Old China," chapter XI, published in part in *Review of Reviews* for February, 1904. An outline map showing the railways can easily be prepared from Dr. Brown's chapter.)

Paper: Distinguishing features of the Manchu Dynasty (see encyclopedias and all available books).

Reading: Selection from "The Great Wall of China," chapter XVII in "China the Long Lived Empire."

Oral Reports: Chinese Amusements (see "Village Life in China," Chap. XXIII and other references.)

THIRD WEEK:

Roll-call: Current events relating to China especially to the government.

Reading: The Dowager Empress (from *The Century Magazine*, November, 1905) or chapter X of "China the Long Lived Empire."

Paper: Striking features of Peking before and since the Siege (see "China the Long Lived Empire," "China in Convulsion," and other references).

Reading: Diplomatic Life in Peking (see "Overland to China," Colquhoun, or "China in Convulsion," Smith.)

Map Review: Showing aggressions of European Powers in China (see "New Forces in Old China," Chap. XII and XV, "China in Transformation," Chapter V, and also recent magazine articles.)

Discussion: Why has China good cause to distrust and dislike the foreigner?

FOURTH WEEK:

Roll-call: Striking features of the Chinese New Year (see "Village Life in China," Chap.

19, "China the Long Lived Empire," Chap. 28, and "Up the Yangtse and Beyond," Vol. I, Chap. 15.)

Aspects of Chinese Higher Education (see "Village Life in China," and other references).

Reading: Description of an examination with list of subjects (see The Library Shelf, also "Historic China," Giles.)

Paper: The great periods and distinctive features of Chinese literature (see "The Book of Chinese Poetry," C. F. R. Allan, "History of Chinese Literature," H. A. Giles.)

Discussion: Condition of girls and women in China (see index to "Village Life in China," which brings out a great many phases of this subject).

FIFTH WEEK:

Map review of the Northern Provinces, noting river systems, mountains, etc.

Oral Reports: Construction of Chinese Villages (see "Village Life in China," Chapter II); village names (see above, Chapter III); difficulties in the way of village progress (see above, chapters V and VI).

Reading: Selections from Chinese poetry. (See The Library Shelf, also "The Book of Chinese Poetry," Allan.)

Roll-call: Some Chinese superstitions (see books by Smith and others mentioned in bibliography.)

SIXTH WEEK:

Roll-call: Quotations from Confucius (see The Library Shelf, also "Gems of Chinese Literature," Giles).

Paper: Confucius, Mencius and Lao-tzu (see reference in bibliography to work by J. Legge, also "Confucianism," R. K. Douglas, and encyclopedias).

Reading: "A Visit to the Grave of Confucius," (see "New Forces in Old China," Chapter VI or "A Cycle of Cathay," Part II, Chapter V).

Oral Report: Summing up of Wu Ting Fang's estimate of Confucianism with discussion of the question "How high should a religious ideal be in order to be practical?"

Reading: Comparison between Confucius and Plato (see "A Cycle of Cathay," chapter VI).

Oral Reports: The leading mission stations and their fate during the Boxer Uprising (see "China in Convulsion," Smith. Also *Missionary Review*, 27:241-6, April, '04). The Church missionary society can furnish material on this subject.

SEVENTH WEEK:

Map Review: The Basin of the Yangtse.

Paper: The History and present condition of Shanghai. (See "The Middle Kingdom," "China the Long-lived Empire," "The Yangtse Valley and Beyond," encyclopedias, etc.)

Reading: Selections from Chinese Literature (see "The Library Shelf," also "Gems of Chinese Literature," Giles.)

Paper: The Story of the Taiping Rebellion (see "Chinese Life in Town and Country," "A Cycle of Cathay," "The Middle Kingdom," Vol. II, "Life of Chinese Gordon," several books on his life have been published).

Oral Reports: The tea industry in Hankow (see "China the Long Lived Empire"). Tea culture and manufacture (see "The Middle Kingdom," Vol. 2).

Reading: Ballad of the Tea Picker, "The Middle Kingdom," Vol. I, page 710.

Roll-call: Chinese traits as illustrated in Mrs. Bishop's experience on the Yangtse (see "The Yangtse Valley and Beyond").

EIGHTH WEEK:

Readings: Some experiences with Chinese food (see "Up the Yangtse and Beyond," Vol. II, chapter 26 and "New Forces in Old China," chapter VII).

Discussion: "Chinese Charities." (See "Up the Yangtse and Beyond," chapter XVII and in "Chinese Characteristics," chapters XX and XXI.)

Reading: Experiences of Mrs. Isabella Bird Bishop in ascending the Yangtse (see Vol. I of her book, chapters XII and XIII.)

Oral Reports: The remarkable engineering works of Li Ping (see "Up the Yangtse and Beyond," chapter 28). The Opium Poppy and its use (see chapter XXXVIII. Protestant Missions from an Englishwoman's point of view (chapter XXXIX).



ANSWERS TO SEARCH QUESTIONS ON JANUARY READINGS

1. *Chung-Kwo*, "Midland," poetically *Chung-Hwa*, "Flower or the Middle," or *Ta-Tsing-Kwo*, "Realm of the Great Light," an appellation applied to the empire *in toto*, and one which shows the origin of the word China. 2. *Tung-ting-hu* having a circumference of about 220 miles, and so called because it was considered the cradle of the aboriginal kings. *Po-yang-hu*, ninety miles long, is famous for its beautiful scenery and picturesque islands. Besides the natural islands there are artificial

floating islands on which farmers build habitations and raise crops. Both lakes are near the mouth of the Yangtse-Kiang. 3. Tea rice and bamboo. 4. In building trades, in decorative arts, in manufacture of furniture and utensils, and especially of paper. It is used in pharmacy, furnishes themes for Chinese poets and a sprig of it is borne in the van of the funeral procession. 5. Manufacture of gunpowder, printing from blocks, manufacture of pottery, uses of natural gas, scientific irrigation, mariner's compass and umbrella.

NEWS FROM READERS AND CIRCLES

"Will you tell me please," inquired a Montana member as Pendragon called the Round Table to order, "where I can get a copy of the Iliad and what it will cost? I want to own both this and the Odyssey but don't know just where to send." Pendragon in reply opened a copy of "Ideals in Greek Literature." "You will notice," he said, "that Professor Lawton discusses the various translations in paragraphs at the close of the first three chapters. I should say in general you would do well to take for the Iliad either Bryant's or Lang, Leaf and Myers' translation. For the Odyssey either Bryant's or Palmer's, according to your preference for the poetic or prose form. You might secure the Iliad in meter and the Odyssey in prose. They can be ordered through the Chautauqua Press. The price for any of these translations will not exceed a dollar and fifteen cents.

"Your request reminds me of a remark made to me the other day by one of our members who said—'Our new library is such a boon we no longer have to burden ourselves with books.' I could see at once from the housewifely point of view, in these days when families seem to be in unstable equilibrium and frequent flittings are in order, that books might become a burden. Certainly much of the modern up-to-date literature ought to be regarded in this way. But there are some books that ought to live with us and we should not segregate them off in the public library any more than we should put our children in convenient 'Homes' because trolley communication is swift and we can see them often! So let every member of the Round Table add a copy of the Iliad and the Odyssey and of Dante's Divine Comedy to his private library this year if possible."

"I want also to call your attention to a rarely good book which some of you I am sure will like to own. It is called 'Harvard Lectures on Greek Subjects' (Macmillan \$1.20) by S. H. Butcher of Edinburgh. It consists, as the title indicates, of a series of lectures given at Harvard University in the Spring of 1904. You will find a brief quotation from the first chapter on 'Greece and Israel' in THE CHAUTAUQUAN for this month. Professor Butcher is a scholar of high rank and his book is not only charming in style but has permanent value."

"If the members of the Round Table don't chance to know Edward Everett Hale's story 'A Piece of Possible History,'" said a Boston

member, "you'll all enjoy reading it just at this time. It is the story of an imaginary meeting in Palestine between David and Homer when they were young men. Homer sings of life from the Greek point of view and David with the religious enthusiasm of the Hebrew. I can't tell you in what volume you will find it. My copy is in a volume of short stories published by Roberts Bros., but his works are now issued by Little, Brown & Co. and the grouping of the stories may be different."

"While we are speaking of side lights on Homer," added a lone reader from Minnesota, "may I remind the Round Table of a Browning poem which may have escaped some of them. It is called 'Development' (in the volume 'Asolando') and tells how the poet when he was five years old asked his father what the siege of Troy was,

'Whereat
He piled up chairs and tables for a town,
Set me a-top for Priam, called our cat
—Helen, enticed away from home (he said)
By wicked Paris, who couched somewhere close
Under the footstool, being cowardly,
But whom—Since she was worth the pains,
poor puss—
Towzer and Tray,—our dogs, the Atreidai,—
sought

By taking Troy to get possession of.'

Of course there's a Browningsque moral to the poem which this leads up to."

"While we are discussing Greek matters," said Pendragon, "let me remind you that every well constituted circle ought now and then to vary its more serious exercises with some form of subdued hilarity. Such manifestations are particularly fitting in this Classical Year, when we are trying to create for ourselves the joyous, carefree atmosphere which was balm to the old Greek spirit. For a February program Greek valentines offer a welcome chance to woo the muse. A Circle might assign to each member two characters selected for their fitness to exchange cupid's messages, or it might add to the humor if the characters were selected at random so that Poseidon for instance might pay court to Helen and Hector to Minerva. I remember a Chautauqua Circle which, tried this experiment some years ago. One of their happiest efforts was the following:

ANDROMACHE TO HECTOR

'Ah Hector dear, to me 'tis clear
That you are more than sorry
At your sad parting with Andromache
Indeed 'tis melancholy.

'Cheer up, dear boy, don't fight the Greeks
Achilles sure will lam you

Stay home with Hectorides and me
With love and sweets we'll cram you.

'I'm sick to death of this Trojan war
Let Priam defend his city,
If you keep fooling with those Greeks,
They'll make your Dromy a Widdy.'

"It is customary at this January meeting to hear from our graduates," continued Pendragon, "and while the list is far too long to have a report from every one, we can have a number of typical societies presented which will remind us of the varied possibilities of graduate work. This year-book of the 'Society of the Hall in the Grove' of Creston, Iowa, will be a good introduction. You will notice its tasteful garnet cover, our graduate color, and the S. H. G. monogram in gold—also that it is the 'eighth annual announcement.' That speaks well for the continuing power of the Society, and you will see that in '98 they joined the city Federation of Clubs—another good point, for every circle ought to be close to the current of the times. There are twenty-two active members all of whom are studying one of the American year garnet Seal series getting better acquainted with our standard American writers and adding seals to their Chautauqua diplomas. The fourteen non-resident members whose addresses range from New York City to Los Angeles show that the Circle has a very wide influence. It would be interesting to know how many of these fourteen exiles from the home circle have been the means of establishing S. H. G.'s in other communities. Perhaps the Creston Society will let us know about this before another year."

The next speaker was the representative of the Jefferson County Alumni of New York State. "So far as I know," she said, "we are the only County organization but we have made such a success of it that I hope some others may try the plan. Our sixth annual reunion was held this year the last of September in Adams. Thirty-two members were present coming from Antwerp, Three Mile Bay, Rodman, Watertown, Adams Center, and Belleville. The Adams members were the hostesses and did their part quite royally as you would have realized could you have looked in upon us at luncheon. The autumn foliage made beautiful decorations for the table and our thirty-two delegates were a jovial company. Our business and literary program occupied the afternoon, the chief feature of which was a paper by Miss Babcock upon the Indian play of Hiawatha with pictures showing the various scenes. We have nearly sixty members on our roll, many of

whom are doing graduate work and we have organized Circles at Belleville, Antwerp and Adams—so you see we are not content with merely living on our past and enjoying each other socially. These annual reunions keep up a strong Chautauqua spirit in the community and we are constantly looking up old graduates and trying to bring them into our association. The members of the undergraduate Circles are induced to become steadfast and to graduate that they may have a right to belong to the Alumni."

"We have had two distinct types of graduate organization," remarked Pendragon as he introduced the next speaker, "and Miss Hopkins, the President of the Woman's Club of Shelbyville, Illinois, will show us how effectively Chautauqua and the Club can work together."

"My credentials," said the delegate as she held up a copy of the club year book, "you will perhaps like to examine at the close of the Round Table. You will notice the gentle admonition to our members which is modestly inscribed on the inside of the cover—

'Why keep an endless chatter about gowns and dinners, your neighbor's affairs, and your own aches, when there is a world full of good things to see, wise things to study, and noble things to imitate?'

"You see our club has six departments: Literature, Bible, Chautauqua, Domestic Science, Music, and History. Each department holds its own separate meetings and also prepares one program for the monthly meetings of the club. Our Chautauqua Department includes both an undergraduate Circle and an S. H. G. The undergraduates are of course doing the regular work, and we of the S. H. G. are giving special attention to Greek and Italian Art. We are using Berenson and Vasari and the Masters in Art in addition to the books by Professor Lavell and Professor Tarbell and feel that we are making a beginning at least in this fascinating subject. We think our general club scheme a fine one; for the monthly programs bring the work of each department before the others, giving each woman a sympathetic appreciation of what others are doing and keeping a large body of women in touch with each other so that our influence becomes the more effective in anything we undertake."

Pendragon next presented the delegate from the Alumni of Cincinnati. "I was much impressed," he said, "by the *Outlook's* comment upon the new preceptor scheme at Princeton.

'A good education is the most genuinely social process in life.' These reunions of ours are not only a social process but they do and ought to have genuinely educational significance. Certainly this is true of the Cincinnati graduates whose Alpha Circle organized in 1878 is responsible for scores of C. L. S. C. graduates."

"Our reunion at the Hotel Sterling," responded Miss O'Connell, the Cincinnati delegate, "brought together forty members of the S. H. G. The tables were decorated with red roses in honor of the Chautauqua 'garnet' and we had letters of greeting from Chancellor Vincent and Miss Kimball, short and very happy addresses from several of our guests, and various responses to toasts which have to be heard to be fully appreciated. Still I'm going to venture to read you one of them. The author Miss Jean Heck, took the place of her mother who was away from the city. Miss Heck, who is a student in the University of Cincinnati, is not yet a graduate of the C. L. S. C. but intends to become one as soon as her other studies permit. Meanwhile her 'Barbarian's Greeting to the S. H. G.' speaks for itself:

I'm only a barbarian, as barbarous as can be.
But well I recognize the worth of the
great S. H. G.

Its members and their wisdom and their friend-
liness I know

They are a goodly company; my mother
told me so.

'The eddying leaves lie all untrod upon the
beaten ways

Where noble men and women passed their
happy summer days;

But loyal hearts will turn again, however foot-
steps rove,

To greet in loving memory the Hall within
the Grove.

'The scarlet leaves give out again, in scarlet and
in gold,

The warmth and sunshine granted them be-
fore the frost and cold.

E'en so Chautauqua's graduates are bright in
wintry weather

Because they treasure cheerful thoughts of
study hours together.

'The color of the autumn leaves may fade and
disappear,

But sunshine in the human heart grows
brighter year by year.

May all the glorious dreams come true that
earnest fancy wove

In the uplifting atmosphere of the Hall with-
in the Grove."

"We are such a very enthusiastic Alumni," said the Kansas City delegate, Mrs. Granger, who was next to report, "that we should like to urge all Chautauqua towns to develop their

Alumni Spirit. We hold our business meeting in May, an outing in the summer to which we invite all the Circles, an Alumni reception in October when the new graduates are received into the Alumni, and in February a mid-winter meeting when we have a literary program and again invite all the Circles. In October of this year we held a Vesper Service in one of our city churches so that Chautauqua work might be brought before the people at the opening of the year. Our June picnic, the best we have ever had, brought together some fifty C. L. S. C. members and these occasional gatherings promote good fellowship and a disposition to pull together in anything we undertake. Our Alumni started three years ago with eleven members and now we number sixty. Many of us are studying with the undergraduate circles so as yet no special plan of reading has been adopted by the Alumni."



The report of the Coudersport, Pennsylvania, S. H. G. developed that they were organized for literary work. "We meet every Monday evening," said the president, "from seven-fifteen to nine o'clock. We are studying Pennsylvania this year but of course we take THE CHAUTAUQUAN and part of our program is devoted to discussion of the articles on The Spirit of the Orient, as well as to reports on current events. We have several social meetings during the year, and as there are some graduates who do not care to come to our weekly study meetings, they are allowed to become honorary members by paying a dollar a year. They are then invited to all social meetings and by this device, you see, those of us who want to do so can study together and yet we can include all C. L. S. C. graduates in the society. Our June banquets are always very important occasions for then we hold the regular Chautauqua Recognition service, pass the new graduates through a golden gate, and officially welcome them into the society. The toasts on these occasions are always very bright and we provide a souvenir for each guest. Our study class numbers about thirty members and with as many more honorary members brings our S. H. G. membership up to sixty."



"Certainly," remarked Pendragon, as the Round Table testified their approval of the report, "no community of C. L. S. C. graduates need languish for lack of suggestions as to 'how to do it.' Just how we are going to hear from this embarrassingly large number of delegates at this time does not quite appear. Suppose we call for volunteers and let each

give what seems to be the distinctive feature of the society represented." The delegates then reported briefly as follows: New Haven, Conn.—a new society organized for study, taking a Nature course and the Reading Journey Through China from this year's CHAUTAUQUAN. Thirty members representing nine C. L. S. C. classes. The Alumnae of Syracuse, New York, meet quarterly. They are a social society, but at each meeting have a literary program based upon the C. L. S. C. course for the year. Thus they keep in touch with it. Their altruistic work has been the formation of the White Circle and there is promise of another new C. L. S. C. in the town. The Holley, N. Y., Alumni celebrated its tenth anniversary with a literary program diversified with the ingenious features for which the Holley Chautauquans have a deserved reputation. The Troy, Ohio, S. H. G. holds its meeting every September, inviting the four other circles of the town and helping to inaugurate the new year's reading with enthusiasm. Besides the four working circles, one of which is a graduate club, the four women's clubs of Troy include in their membership many Chautauquans whose energies demand more than one field of usefulness. At Marion, Iowa, all the members of the S. H. G. study the CHAUTAUQUAN series at home, and at the circle meeting books from some of the seal courses are read aloud. They have taken the books of the American provincial life course and are now reading those on Japan. They are all busy housekeepers and this plan gives them a definite reading time. Carrollton, Ohio, reported two graduate circles, one reading Shakespeare and one a Bible course. The Chautauqua, N. Y., S. H. G. is taking the regular C. L. S. C. course. Tarentum, Pa., is building up its S. H. G. by social means and thinks next year of adopting a study course. The Toledo, Ohio, delegate represented a society of a hundred members meeting four times a year and welcoming all Chautauquans, though only graduates are eligible to membership.

"I'm afraid we shall have to call off even the volunteers now," said Pendragon as the hands of the clock approached the hour for adjournment, "but I will just mention that I have had letters from the Jamaica, N. Y., Alumnae which gave us a fine report last year, saying

that they have finished their sociology course and are planning another line of study. The Brooklyn, N. Y., Alumni sends copies of its programs which you will all be glad to look over, and this clipping from a California paper tells the story of the last reunion of the Sacramento Alumni. The Kokomo, Indiana, graduates have rather a unique plan. They have a Round Table. Seven seals on the diploma are necessary to membership in it, and forty-five members have attained. They also have a "league" where graduates may earn seals which will ultimately bring them into the Round Table. The scheme seems to work well for no graduate can join the League without the avowed intention of working for a seal. The Alumni of Benton Harbor, Mich., have a fine record: A study Circle, three social reunions, the organization of a new circle, and altruistic service in gifts to the hospital and in pictures for the primary grade of the public school. Baxter Springs, Kansas, shows what Chautauqua can do in a town of two thousand inhabitants out on the prairie. They have an S. H. G. and a branch of the society which forms a Shakespeare club. The committee on extension of the work, looked over the field and succeeded in forming a new circle. Each year the society arranges for two vesper services in which all the churches unite, holding a union service. Two social meetings are held annually and the graduates welcomed."

"I believe," said Pendragon, "that we shall have to institute an honor roll, putting at the head the state that can show the largest number of societies in proportion to the population. In closing, I want to congratulate you on our growing list and to urge upon you three things: First, induce as many as possible of your graduates to become not merely readers of THE CHAUTAUQUAN but subscribers to it. In this way you keep close in touch with your Alma Mater and also help to promote its efficiency. Second, be sure that every graduate you can reach is keeping up some definite scheme of reading. Third, let your society put forth continuous efforts to interest people and to form circles. Sometimes it takes months and even years to prepare for a movement which when it comes exerts great usefulness."



Conducted by E. G. Routzahn

Study of Legislative Machinery

"The first political duty of a patriotic person is to master in thought the framework and activity of our national, state, city, county, and township governments; to fix clearly in his mind what are the actual duties of each official in the executive, legislative, and judicial branches of government. How can we criticize the conduct of our public employees until we know what they ought to do? . . . Without this systematic study of government the daily newspaper is confusing, and the reading of it induces partisanship."

The graphic study of legislative machinery and functions may include a series of maps and charts:

Starting with the people a chart may be made to show relations of the legislative, administrative and judicial phases of government.

Again starting with the people a line may run horizontally to a brace indicating the City Council; a second line may run to a longer, overlapping brace standing for the state legislature; the third line would connect with a larger brace signifying the national Congress. These braces may exhibit the several houses, officers, etc.

Upon a map of the state may be indicated boundaries of the districts within which are chosen your representative in

*Political Reforms, in the Social Spirit in America, C. R. Henderson.

the national Congress, the state senate and house, and the city council.

A chart may show an analysis of the city council in the exercise of its routine duties; the members, officers, and municipal employees selected by it, these on the one hand as against the individual citizen, the representatives of reform organizations, and the press.

A helpful chart could be planned to trace the journey of a new enactment: the citizen, a conference of citizens, a mass meeting and resolutions, a senator or representative, the legislature, a committee, etc., (with petitions and delegations referring back to the fountain head, the people), a law, the governor (his veto, and the people's voice), its enforcement (with indication of the executive officers).

The legislature: members of two houses, officers, governor, the press, The People, with remembrance of initiative and referendum.

A diagram of Congress similar to the above with president substituted for governor.

A circle may represent The People—a line from either side may run to a brace enclosing the city council. Opposite this a line may connect with various municipal employees, a double brace also setting off and linking these two groups.

Within a circle lines may go from the edge to touch governmental machinery: township, city, county, state, nation.

The topics covered in this department of THE CHAUTAUQUAN include the following: "Civics," September; "Education," October; "Household Economics and Pure Food," November; "Civil Service," December; "Legislation," January; "Industrial and Child Labor," February; "Forestry and Tree Planting," March; "Art," April; "Library Extension," May. These topics correspond to the plan for committee organization recommended by the president of the National Federation of Women's Clubs.

The three legislative bodies may be charted further to indicate time and period of meetings, salaries paid, pledges made by candidates and others, charter or constitutional amendments—what can be done, what cannot be done.

The membership of either body could be analyzed: occupations of members, age and sex, special interests and organizations they represent, geographical representation, party affiliations, the unrepresented. How about these last?

Legislation Recommended

The passage of 5,522 laws and resolutions by seventeen state legislatures during 1903-4, preceded by the adoption of 14,394 during 1902-3 would appear to "indicate" well nigh feverish activity in the making of law.

Pennsylvania Federation of Women's Clubs, Miss Kate C. McKnight, president, 1212 Western Avenue, Allegheny, Pa., reports state agitation for national legislation covering the items below:

Forbidding adulteration of food.

Restriction of immigration.

Unseating of Reed Smoot.

Unification of marriage and divorce laws of the states.

This statement is given as a specimen of the legislative programs outlined by many state federations.

Massachusetts Civic League, Edward T. Hartman, secretary, 4 Joy Street, Boston, is a most gratifying illustration of the simple correlating agency dealing with, and through, and for numerous clubs and institutions throughout the state:

"The League undertakes, so far as possible, to organize the intelligent public spirit and moral sense of the State in a really effective way for the promotion of good laws and for the prevention of bad ones—especially such laws as affect the general social well-being and which would not in the natural course of things be dealt with by some other organization. It endeavors to discern the signs of the times and to be as alert for the introduction of new forms of legislation toward general social betterment as are large business interests for the promotion of measures suggested by commercial enterprise.

The record of legislative success already achieved is a gratifying one. It includes the passage of bills for better care of the insane, for more intelligent ways of dealing with tramps and with persons arrested for drunkenness, and for better conditions of employment for women and children. The steady increase in the influence of the League at the State House gives promise of still greater success with even more important measures in the future.

"The Puritans, whatever their mistakes, had a sense of the religious meaning of good laws which their descendants would do well to cultivate. The legislation that created the public school was a characteristic expression of fundamental religious conviction. It was in order that it might be a power for righteousness that our Commonwealth was founded; and so long as there are people going wrong in any one of the many ways that legislation can prevent, it is not living up to its true purpose. The power of legislation is the greatest single social force there is at our command. Can we excuse ourselves for neglect to use it?"

Pure Food Committee, General Federation of Women's Clubs, Mrs. Walter Mc Nab Miller, Columbia, Mo.:

"The only legislation for which our committee is working just now is the Pure Food Bill which is to come before Congress again this session."

Household Economics Committee, General Federation of Women's Clubs, Mrs. Mary M. Pugh, chairman, 5002 California Street, Omaha, Neb.:

Pure food legislation.

National pure food laws.

Women members of Pure Food Commission.

Industrial Committee, General Federation of Women's Clubs, Mrs. Rheta Childe Dorr, chairman. *The Evening Post*, New York, says of this committee:

"The General Federation of Women's Clubs, through the Industrial Committee is trying to get an appropriation from Congress to enable a body of experts to investigate industrial conditions of women in the United States. The investigation will not be for the purpose of ameliorating conditions so much as it will be to determine the relation of women to the entire labor situation. The Industrial Committee takes a pretty broad view of the question, the chairman having studied conditions for some time. Her conclusions are, generally speaking, that women are largely responsible also for conditions throughout the trades of lowered wages, etc."

Education Committee, General Federation of Women's Clubs, Mrs. Mary M. Abbott, chairman, Watertown, Conn.:

"United work by all the affiliated national bodies for national legislation affecting the schools of the country. At present, the Public

Education Association of Washington is asking the coöperation of all interested societies in arousing a national demand that Congress shall pass a Compulsory School Law for the District of Columbia and the United States Naval Reservations. Such legislation should interest all women's organizations and could be secured much more quickly if all worked for it in unison.

"United work by the state branches of the national bodies for state legislation tending toward the equalization of educational advantages in all parts of the country. Every state should have a compulsory education law backed by a good child labor law; a law requiring expert supervision of all schools; a law demanding more uniform equipment for the profession of teaching, and laws setting the minimum salary to be paid. Some states have all these laws; some states have none of them. The education a child receives, therefore, depends now upon where he lives. It should be the personal interest of every woman in the country to help bring it to pass that any child in any part of the United States may have equal educational advantages with any other child."

Interstate Food Commission, R. M. Allen, secretary, Lexington, Ky.:

"The Pure Food Bill, 'an act for preventing the adulteration or misbranding of foods or drugs, and for regulating traffic therein, and for all other purposes.' This bill passed the House, January 19, 1904, but failed in the Senate both in 1904 and 1905."

American Proportional Representation League, Robert Tyson, 10 Harbord Street, Toronto, Canada:

"That all representatives be elected 'at large,' on a general ticket either without district division or in districts as large as practicable.

"That the election be in such form that the several parties or political groups shall secure representation in proportion to the respective number of votes cast by each."

National Municipal League, Clinton Rogers Woodruff, Secretary, North American Building, Philadelphia:

"The League offers 'The Municipal Program' which was prepared after two years of untiring study and is now published as a substantial volume which has been used by every constitutional convention and charter convention which has been held since it was published."

Immigration Restriction League, Prescott F. Hall, secretary, State Street, Boston:

"The Immigration Restriction League is not committed to any one method of restriction. It recognizes the need of many administrative reforms, and of a proper treaty with Canada concerning European and Asiatic immigration through that country; it is also not opposed to a small increase of the head-tax for the purpose of improving the efficiency of the inspection service. Nevertheless it believes that the most

important reform at present is legislation which will really exclude the most undesirable elements of the present immigration.

"The League has therefore prepared a bill embodying the educational test as follows:

"All persons over fifteen years of age and physically capable of reading, who cannot read the English language or some other language; but an admissible immigrant or a person now in or hereafter admitted to this country may bring in or send for his wife, his children under eighteen years of age, and his parents or grandparents over fifty years of age, if they are otherwise admissible, whether they are so able to read or not."

American Library Association, Miss Mary E. Ahern, editor *Public Libraries*, 156 Wabash Avenue, Chicago:

"The legislation desired generally throughout the country is the passage of the bill now before Congress to allow free transportation through the mails of books sent from one public library to another.

"Some states lack a law permitting communities to tax themselves for a free public library. This is generally true in the southwest.

"A mistake which many states are making is the duplication of library machinery. There ought to be one head to the library interests and there should be a law passed requiring all the libraries of the state to send annual reports of their dealings with the public to this head.

"Needless duplication is exemplified in Wisconsin where they have a state library and a state legislative library. The latter is building up machinery for doing the very work for which the state library is provided. Indiana has a library commission and a state library doing the same work. This is true also of some of the eastern states. The home of the commission should be in the state library which ought to be the head of the libraries of the state as the office of the superintendent of instruction is the head of the school system of the state."

National Child Labor Committee, Samuel M. Lindsay, secretary, 105 East 22nd Street, New York:

"We want a model child labor law in every state and territory of the United States. Such a law should include the absolute prohibition of the employment for wages of any child under 14 years of age by day or night, and furthermore the prohibition of the employment of any illiterate boy or girl under sixteen years of age for wages by day or night.

"Secondly, the employment at night of children between the ages of 14 and 16 should be prohibited, and should be restricted or safeguarded with respect to day employment, by requiring a state certificate or license certifying to the child's age and to its education prior to the application for such certificate. Its educational qualification would consist in at least having obeyed the education laws of the commonwealth, which usually require attendance at school between the ages of 6 and 14, and also should require the ability to read and write simple sentences in the English language.

"In some communities a somewhat higher standard might be required, but a reasonably model law will, in addition to the standard herein specified, make ample and necessary provision for the enforcement of such legislation, for proper official inspection, and for the police regulation of special trades outside of factories and workshops, such as street trading in its various branches.

"Congress cannot legislate on this subject without an amendment to the Constitution, except so far as such legislation applies to the District of Columbia. This does not preclude our having a national standard for the protection of childhood and to guarantee the rights of childhood.

"Municipalities may, by police ordinance, regulate some of the most objectionable forms of child labor, and have in the English cities succeeded in bringing the street trades under reasonable control. This has been attempted with indifferent success in American cities; but progress along this line may be expected in the near future."

American Humane Education Society,
Henry B. Hill, vice-president, 19 Milk Street, Boston.

The revised laws of Massachusetts contain the following provisions:

"Whoever overdrives, overloads, drives when overloaded, overworks, tortures, torments, deprives of necessary sustenance, cruelly beats, mutilates or kills an animal, or causes or procures an animal to be so overdriven, overloaded, driven when overloaded, overworked, tortured, tormented, deprived of necessary sustenance, cruelly beaten, mutilated or killed, and whoever, having charge or custody of an animal, either as owner or otherwise, inflicts unnecessary cruelty upon it, or unnecessarily fails to provide it with proper food, drink, shelter or protection from the weather, and whoever as owner, possessor or person having charge or custody of an animal, cruelly drives or works it when unfit for labor, or cruelly abandons it, or carries it or causes it to be carried in or upon a vehicle, or otherwise, in an unnecessarily cruel or inhuman manner, or knowingly and wilfully authorizes or permits it to be subjected to unnecessary torture, suffering or cruelty of any kind, shall be punished.

"Whoever cuts the bone of the tail of a horse for the purpose of docking the tail, or whoever assists in or is present at such cutting, shall be punished.

"Railroad corporations shall not permit animals which they are carrying or transporting to be confined in cars longer than twenty-eight consecutive hours without unloading them for at least five consecutive hours for rest, water and feeding, unless prevented by storm or accident."

National Congress of Mothers, Mrs. Frederic Schoff, president, 3418 Baring Street, Philadelphia:

"The Congress recommends the establishment of the Juvenile Court and Probation system in every county and state of the Union. It

recommends that legislation be enacted providing rooms or houses of detention apart from the jail or police stations for children awaiting trial, and that whenever possible children shall be released on bail, and not detained awaiting trial. It recommends legislation that will give to every child the benefit of probation care before sending him to any institution whatever. It recommends a Board of Guardians in each state, whose duty it shall be to provide homes in families for all children who are declared by the Juvenile Court to be wards of the state. These children are not necessarily delinquents who have heretofore been placed in reformatories with delinquent children. It is unjust to the children, and the State should make separate provision for such children, and pay their board in families until they are able to take care of themselves. The Congress recommends that no Magistrate or Justice of the Peace, shall have the power to commit children to Institutions of Correction or Reform but that the jurisdiction in all children's cases shall be confined to the Juvenile Court which is not a criminal court, and which should be the center for the disposition of all children's cases whether dependent, neglected, or delinquent. The National Congress of Mothers also recommends legislation which will hold the parents or guardians accountable for crime committed by children through their sanction or neglect. It also recommends legislation which will hold parents financially responsible for the care of the children, and that when placed in institutions or reformatories parents shall be obliged to contribute to their support. It recommends legislation which will give uniform laws concerning marriage and divorce in the different states in the Union. It recommends legislation which will protect children from undue labor at a tender age in industrial establishments which are prejudicial to their health, but it deprecates child labor legislation which will absolutely prevent children from any employment whatever, as in many cases such employment is the salvation of boys."

International Reform Bureau, Rev. Wilbur F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.:

I. BILLS IN RESTRAINT OF INTOXICANTS AND OPIUM

To Prohibit Liquor Selling in All Government Buildings.—McCumber-Sperry Bill.

That Indian Territory Prohibitory Law be Continued.—That if statehood is given to it with Oklahoma, the present prohibitory law be continued.

Interstate Liquor Bill.—The Hepburn-Doliver Bill, the "states rights" bill to protect state liquor laws of all kinds against outside nullifiers acting under federal powers of "inter-state commerce."

Certified Copies of Internal Revenue Tax Receipts to be Furnished any Person by Internal Revenue Collectors Upon Application.—New Humphreys Bill introduced by Hon. B. G. Humphreys, M. C.

To stop the Issuing of Federal Liquor Tax Receipts in No-License Territory.—The Gallinger Bill introduced by request of the Na-

tional Temperance Society, aims to prevent this.

Prohibition for the "Indian Country" in Alaska.—Amendment to be proposed.

National Inquiry Liquor Commission.—National Temperance Society's Gallinger Liquor Inquiry Commission Bill.—Reform Bureau amendment: "and opium."

Bill to Prohibit Opium in the Entire Jurisdiction of Congress.—This is an attempt to adopt Japan's successful policy of prohibiting opium except for medical prescriptions, and to do it by national law.

II. BILLS IN DEFENSE OF THE AMERICAN CIVIL SABBATH

To Prohibit Sunday Postoffice Banking in the Issuing of Money Orders and the Registering of Letters on Sundays.—Penrose-Sibley Bill.

Sabbath Law for District of Columbia.—Dillingham Bill (twice approved by Commissioners of District of Columbia).

III. BILLS IN RESTRAINT OF OBSCENITY AND GAMBLING

Penrose-Atchison Periodical Bill.—"When any issue of any periodical has been declared nonmailable by the Post-Office Department, the periodical may be excluded from second-class mail privileges at the direction of the Postmaster General.

Anti-Polygamy Amendment.—We ask an anti-polygamy amendment to the National Constitution.

Gillett Anti-Gambling Bill.—Against "carrying on from one state into another any lottery, pool selling bookmaking or gambling by telephone, telephone or common carrier."

IV. LAWS FOR PROTECTION OF YOUTH

Anti-Cigarette Laws.—An interstate cigarette law, also for a law forbidding the sale of cigarettes to minors in the District of Columbia and the Territories.

A Curfew Ordinance.—A curfew ordinance for the District of Columbia and in as many cities and towns as possible.

Reform of Child Labor.—This Bureau will also work for better child labor laws in the various states, especially in Pennsylvania, where the condition is worst.

How Legislation May Be Furthered

"A maiden fair, without pretence,
And when they asked her humble name,
She whispered mildly, 'Common Sense'."

These three lines by James T. Fields sum up much that needs to be said with a view to aiding desirable legislation.

"The reform spirit, the spirit of striving after high ideals, is the breath of life in our political institutions; and whatever weakens it by just so much lessens the chance of ultimate success under Democratic government."—President Theodore Roosevelt.

The moving of this spirit is largely expressed through legislative enactment and the processes leading thereto, for,

"a government is simply an organ of public convenience," says Dr. Charles R. Henderson; "it is the means by which the people in a given territory get what they want. That is the definition given, not by theorists, but by the actual life and conduct of all countries." Granting this we may the more readily recognize that legislators and civil service employees are but the "hired men" of the community. They are men and women selected and paid to do certain things which require more time than the average citizen can voluntarily offer for the common good, or which demand special preparation that the average man cannot undertake to secure. The merit system is a business method for securing the most desirable occupant for each position and ensuring the highest efficiency of which he is capable. "The people" is the employer. To the people must be the accounting. From the people must come the final word of approval or condemnation.

Before discussing the failures of legislative reform—or any other civic effort—we should know the facts in the case. The prevalence of inaccurate and inadequate information is appalling since so much of public action is based upon misleading statements of fact—"for legislation," says Sir Courtney Albert, "is guided by rules, not only of logic, but of rhetoric."

Study is the first requisite for successful legislative effort—study of existing laws, of present conditions, of other movements toward the same end, and so on.

By *Petition* every citizen may influence legislation in definite and direct fashion.

The *Interpretation* of existing laws will help towards a higher plane of legislative consideration. Conferences and literature need to be circulated to make plain the meaning of many ordinances and laws.

American Free Art League, Bryan Lathrop, President, Chicago:

"A determined effort is being made to abolish the duty on works of art. The League was organized for this purpose in New York on

April 20, 1905, and will introduce a bill at the next Congress. This duty is a tax on education and refinement; it is entirely out of harmony with the spirit of our democratic institutions and should be removed from the statute books at the earliest opportunity.

"Perhaps the most insidious argument which we have to meet is that which admits the educational value of works of art, but limits the application of the principle to those destined for permanent public exhibition. To meet this argument we must show that most of the pictures owned at first by private individuals, who have paid the duty, are enjoyed by many besides the owners and eventually come into the possession of the public.

"The second annual meeting of the National Child Labor Committee held at Washington, December 8-10, considered 'recent legislation and efforts to restrict child labor in the United States,' 'practical legislative remedies,' and 'new legislation.' Supplementary sessions were held in Philadelphia, December 7, and in Chicago, December 16."

For a number of years the women's club federations have formed the chief non-partisan movement seeking the passage of various civic and educational enactments. Of late there has been inquiry as to the real worth of federation legislative effort. At a recent meeting of the Minnesota Federation of Women's Clubs Governor Johnson of that state spoke upon "Ethics of Federation Legislative Work as a Man Sees It." Governor Johnson took the position that the lack of a voting constituency is largely responsible for woman's legislative failures. Probably a more thoughtful and more thorough study was that made by a group of Illinois women in connection with the recent state convention. Some of the conclusions are reported as follows by Mrs. George Watkins, vice-president of the Illinois federation:

"That legislative work in the State Federation must be educational.

"That the Committee must be chosen with the greatest care.

"That work must be done through the district organization.

"That all club women must be informed regarding the needs of certain measures, and should understand the bill, its need in the state and something regarding the results of a similar measure in some other state or states.

"That the educational work shall be carried into the homes and schools so all citizens may have knowledge of the needs of such a measure.

"That the voters may thereby be informed and interested, feeling that such information will interest the voters so that they will be active

in securing a pledge from their representative to vote for such measures as the women of the state—as wives, mothers, and sisters—may wish.

"That work done in the home and schools along educational lines will bring in the end surer and better results.

"That the Federation being composed of many kinds of organizations the legislative work should be conservative.

"That it is better to pledge support to one or two measures at a time, however endorsing all good bills that are brought to their attention, for the bettering of moral and educational conditions in the state."

To secure readers for at least one book a month, to encourage the purchase of one book a month, or to obtain mention before some club of one civic or social book each month will be a definite contribution to the betterment movement.

Mrs. Kelley's new volume is interesting, sane, hopeful and suggestive of the next things to be done. The Year Book of Legislation is a notable though little known annual of much value.

The General Federation of Women's Clubs offers the triple combination of a broad, inclusive platform, comparative freedom from partisan support of projects, and a comprehensive organization extending from the national body through the state and local federations to the single club and individual club member. Hence it is noteworthy that the chief executive of the General Federation, Mrs. Sarah S. Platt Decker, should take steps towards unifying the chief committees of federations and clubs. Mrs. Decker says that "what we desire is that every state federation shall have a committee and correspond with the committees of the General Federation, that these state committees shall keep in touch with the work of the clubs connected only through the state with the General Federation, reporting to the latter for each state federated club. That the individual club should have, also, committees in harmony with the standing committees of the central organizations, even though it may be only one woman for each subject. In this

way there will be concentration and purposeful work."

Nine of the suggested committees correspond with the series of Civic Progress Programs. In addition to these topics Mrs. Decker urges a Literature and a Reciprocity Committee.

Civic Progress Programs

LEGISLATION

I.

Paper: Brief Study of Legislative Machinery—Local, State and National (illustrated by charts).

Report—By a Committee on Legislation Recommended by the General and State Federations.

Book Review: Some Ethical Gains through Legislation, Florence Kelley; Yearbook of Legislation, New York State Library; Practical Agitation, John J. Chapman.

Application: What Shall be Done about It? What Shall the Club Do, and What Shall the Members Do?

II.

Symposium: How Desirable Legislation May be Furthered—by Study, by Petition, by Interpretation, by Enforcement, by Coöperation, by Intensive Action, by Meeting, by Personal Solicitation, etc.

Address: Responsibility of the Constituent for the Legislator.

Paper: The Trend of Legislation and Its Social Significance.

Paper: Direct Legislation.

Brief Paper or a Symposium: Organizations and Sources of Information.

III.

Roll Call: What legislation would you like to see enacted?

Definitions: Legislation, direct legislation, initiative, referendum, town meeting, proportional representation, lobby, etc.

Correlation: Review briefly the relation of legislation to other monthly subjects of the year.

Visits: Plan visits to the national and state capitols and to the city council chambers, or receive reports of such visits.

Question Box: For queries submitted at a previous meeting. Answers to be secured from any source by committee in charge.

Partial Bibliography

GENERAL REFERENCES

See legislation, political science, etc., in *Reader's Guide*, and in *Cumulative Book Index*.

See Legislature and particular topics such as Education, Labor, etc., in *Year Book of Legislation*.

Sanity in Social Agitation, A. W. Small, *American Journal of Sociology*, Nov., 1898, 4:335-51.

Roots of Political Power, in *The City Wilderness*, R. A. Woods, editor.

Encyclopedia of Social Reform, W. D. P. Bliss.

Briefs for Debate, W. D. Brookings and R. C. Ringwalt.

Participation of the People in City Government, in *City Government in the United States*, I. J. Goodnow.

Annual review of Political and Municipal Legislation, R. H. Whitten, annually in *Annals of American Academy of Political and Social Science*.

About the Legislative Branch of the Government, in *Talks on Citizenship*, C. F. Dole (for children).

LEGISLATIVE MACHINERY

Legislative Department: Its Organization, Its Powers and Limitations, Its Working, in *School Civics*, F. D. Boynton.

Political Districts, and Political Organization, in *Civics*, W. H. Sherman.

Congress, and The State Governments, in *Government and the Citizen*, R. L. Ashley.

Other popular manuals on civics.

LEGISLATION RECOMMENDED

Some Ethical Gains Through Legislation, F. Kelley.

Review of Legislation, in *Yearbook of Legislation*, R. H. Whitten.

Publications of various organizations.

HOW TO FURTHER LEGISLATION

Form and Arrangement of Statutes, in *Legislative Methods and Forms*, C. Albert (English but useful in America).

Confessions of a Commercial Senator, *World's Work*, April, '05, 9:668-74.

THE TREND OF LEGISLATION

Year Book of Legislation, R. H. Whitten.

DIRECT AND PROPORTIONAL LEGISLATION

See referendum in *Reader's Guide to Periodicals*.

See numerous articles in *The Arena*. Referendum and Initiative, in *Encyclopedia of Social Reform*.

FICTION

Man of the Hour, Octave Thanet.

The Autobiography of an American Citizen, Robert Herrick.

Senator Intrigue and Inspector Noseby, F. C. Sparhawk.

Plum Tree, D. G. Phillips.

The *Keystone*, Charleston, S. C., the organ of most of the Southern state federations of Woman's Clubs, which is edited by Miss Louisa B. Poppenheim, corresponding secretary of the General Federation, says that the much vexed question of club programs has received a wonderful solution recently through the aid and coöperation of the Bureau of Civic Coöperation. Civic progress must make splendid strides by reason of the plan arranged for in this Bureau. It has prepared extensive and comprehensive outlines for programs on the topics suggested by the General Federation of Woman's Clubs, such as Civics, Forestry, Child Labor, Civil Service Reform, Education, Library, etc., and following the idea of the General Federation, has suggested the setting aside of one month for the consideration of each special topic. This Bureau's programs for

the months are as follows: October, Civics; November, Education; December, Household Economics and Pure Food; January, Civil Service Reform; February, Legislation; March, Industrial and Child Labor; April, Forestry and Tree Planting; May, Art; June, Library Extension. The programs are full and well developed, offering suggestions for several meetings; and the idea of a universal coöperation of all interested in Civic Betterment, such as woman's literary and philanthropic clubs, men's church and literary clubs, Young Men's Christian Association, Young Women's Christian Association, the press and the pulpit during one month for each topic will doubtless create a public opinion which must be felt.

Printed matter on all these subjects can be secured from this Bureau, and its efforts are already being rewarded by a wonderful and widespread interest in Civic Betterment. Mr. E. G. Routzahn, the secretary of the Bureau, 5711 Kimbark Avenue, Chicago, Ill., will be glad to furnish any further details on this subject and invites correspondence from clubs or individuals interested in these topics.

A notable event in the progress of social uplift is the merger of *Charities* of New York, and *The Commons* of Chicago. The combined name, the broadened policy, the unified purpose, the consolidated editorial force, and the financial gain under the new arrangement make possible greater good even than came from the two admirable journals in their former estate. Then, too, the new periodical will be directed by a *Charities* Publication Committee which includes Robert W. de Forest, chairman, Jane Addams, Jacob A. Riis, and others. The committee will conduct expert investigations for securing accurate data for study and propaganda purposes. Edward T. Devine and Graham Taylor are editors of *Charities* and *The Commons*.

A valuable factor in the campaign against tuberculosis, "the great white plague," was the first American tuberculosis exhibition opened in New York November 27. The subsequent use of the exhibition material is a most hopeful indication. Boston and Chicago, and possibly Philadelphia will in turn show many of the charts, plans, pictures and other graphic material brought together

from several countries in the New York exhibition.

The development of the field house as a central feature of the Chicago play fields is revealing various interesting possibilities. One of these is the arrangement by which the Municipal Museum of Chicago furnishes "expert service" in providing programs for one night a week between December 1st and April 1st. The tentative outline made provision for two illustrated addresses, one concert or entertainment, and one public discussion during every month. The entertainers come largely from settlement clubs and church groups and give an opportunity for service as well as stimulate neighborhood interest. The addresses are illustrated with slides, costumes or experiments. The public discussions take up topics of general current interest with a view to giving information and leading to thought and discussion among the people. A level headed chairman presides and one or two speakers open with clear, concise statements of fact. A general committee represents the Museum and there are ten representative neighborhood committees. The sessions are all open, free, to any self-respecting man or woman who may apply.

"Historical Pilgrimages About New York and Along the Hudson River" is a little booklet which illustrates material which should be gathered in every American community. Not every place has a wealth of historical associations such as New York possesses but surely every town has places within its borders, or which may be visited within the limits of one day, which will be attractive and useful to classes interested in geography, nature study, drawing, history, and civics. The New York pamphlet may be secured without expense upon application to George H. Daniels, Grand Central Station, New York.

News Summary

DOMESTIC

November 1.—The manager of the Sante Fe Refrigerator Dispatch admits that rebates are given shippers by private car lines.

7.—Elections held in many states indicate triumph of independent voter over the boss; the Republican machine of Philadelphia is broken by the reform party; Democratic state treasurer is elected in Pennsylvania; in Ohio the election of a Democratic governor indicates the downfall of Boss Cox of Cincinnati; in New York, District Attorney Jerome, independent candidate, is reelected, but for Mayor the choice is uncertain; McClellan appears to be elected by a small majority over Hearst but the latter will contest the election, charging fraud. Midshipman Branch dies at Annapolis as result of fist fight.

8.—Candidate Hearst begins his fight to secure the mayoralty of New York.

9.—English squadron under Prince Louis of Battenburg is warmly received at New York by U. S. squadron under Admiral Evans.

10.—Twelve indictments for election frauds are made in New York.

14.—A delegation representing railroad labor organizations protests to President Roosevelt against proposed railway rate regulation, fearing cut in wages of employees.

15.—The administration disapproves of the secession of the Isle of Pines from Cuba.

16.—James Krup indicted for false voting in New York, forfeits \$5,000 bail.

18.—Board of consulting engineers decides in favor of a sea level canal at Panama, by a vote of eight to five.

21.—Senator Platt testifies that he received state campaign contributions from Mutual and Equitable Insurance companies.

24.—Senator Foraker presents a railroad rate bill to senate committee on interstate commerce.

25.—Senator Burton of Kansas is for the second time convicted of acting as a paid attorney while a member of Congress.

25.—Samuel Gompers is reelected president of the American Federation of Labor at Pittsburgh.

26.—President McCurdy of the Mutual Life Insurance Company resigns.

FOREIGN

November 1.—Bloody riots in many Russian cities follow the Tzar's manifesto granting a constitution. Five American missionaries are murdered at Lien-Chow, China.

2.—It is estimated that 5,000 persons are killed or wounded in riots at Odessa.

3.—Massacre and riot prevail in the cities of southern Russia; anti-Jewish excesses constitute the greatest part of the trouble; many thousand people are killed and wounded.

4.—Tzar issues edict granting constitutional government to Finland.

6.—Thousands of unemployed and their wives make a great demonstration in London; a deputation of women visit prime minister Balfour and demand work; little satisfaction is offered them; workmen sing the Marseillaise. The Tzar's reforms in Finland include univer-

sal suffrage, freedom of speech, meeting, and the press and a home rule administration.

7.—Russian Government announces that it will change the Julian calendar to the Gregorian; in an open official communication recent outrages are deplored.

9.—Russian sailors and soldiers mutiny at Kronstadt; after considerable fighting the situation is thought to be under control.

12.—Martial law is declared in Poland for the reason that it is "in revolt."

13.—Prince Charles of Denmark is approved as King of Norway by vote of Norwegian people. An army of Georgians is reported as carrying on guerilla warfare against the Russian troops. Japan decides on new loan of \$250,000,000 at 4 per cent. to retire older issues.

15.—100,000 men go on strike in St. Petersburg.

16.—Lord Curzon, in a speech at Bombay, declares he resigned not on personal grounds but in defense of two great principles.

16.—An Austrian Admiral is selected as commander of an international fleet which is to make a demonstration against Turkey.

18.—Prince Charles of Denmark is elected King of Norway by the unanimous vote of the Storthing.

19.—Attacks on Jews in Russia are renewed. Channel steamer *Hilda* is wrecked off coast of France and over one hundred persons are drowned.

30.—The commander of the German forces in South Africa announces the death of Hendrik Witthoi, leader of the Hottentot revolt. Prince Charles of Denmark accepts the throne of Norway and becomes King Haakon VII.

22.—The Porte refuses the demands of the Powers for financial reform in Macedonia.

23.—The Governor-General of Poland orders the military governors of the Polish provinces to consider all agitators and strikers as insurgents and to shoot them down. Marquis Ito, while in a train near Seoul, Korea, is slightly hurt by flying glass when a stone is hurled through the car window, presumably by natives, who resent the new treaty with Japan.

25.—Sailors at Sebastopol revolt and wound an Admiral.

27.—Allied fleet seizes the customs and telegraph offices on the island of Mytilene, a Turkish possession.

28.—Workmen in Austrian cities make big demonstrations, demanding universal suffrage.

29.—The Korean minister, Min Young-Tchan, sails for New York from Paris on the *Kaiser Wilhelm II.*, for the purpose of presenting a protest at Washington against Japan's assuming authority over Korea. Mutinous sailors at Sebastopol are defeated by troops after a hot fight.

30.—The mutiny at Sebastopol is said to have cost 5,000 lives of mutineers and loyal soldiers.

OBITUARY

November 6.—Sir George Williams, founder of the Young Men's Christian Association.

7.—Lady Florence Dixie.

12.—Bishop Stephen M. Merrill.

14.—Robert Whitehead, inventor of the Whitehead torpedo.

Talk About Books

THE FREEDOM OF LIFE. By Annie Payson Call. pp. 211. 5x7½. \$1.25 net. Boston: Little, Brown & Co.

This is a book which may be of considerable value to people who worry and increase their troubles by resisting them. The author's whole contention is that resistance to evil—worry, sickness, sleeplessness, trouble of any sort—serves only to aggravate the ill. There is undoubtedly a great deal of true psychology in this belief; the difficulty is to find out how not to resist. This author believes that by persistently repeating that one does not care if the worst does happen he may really begin to feel indifferent and thus minimize the mental strain which constitutes the greater part of the pain of life. The philosophy is a stoical one, but it has a modern application suited to modern ills. It does not advocate a careless, thoughtless attitude towards real dangers and troubles. To these one must direct his best preventative powers, seeking to avoid what may be avoided. For the rest—*hismet*—don't worry. In concrete cases, such as a cure for insomnia, the author is at her best: from distracting noises, for example, one may extract a soothing rhythm which makes the expected disturbance pleasant rather than painful and may in the end lull one to sleep unawares. Certainly the mental state which says, "I cannot sleep but I must sleep" is not conducive to rest, whereas, "I can't sleep but I don't care, let me get some pleasure from a quiet mind," may in itself help along the desired end. It is a pious sort of self deception worth cultivating.

C. H. G.

KOBO—A STORY OF THE RUSSO-JAPANESE WAR. By Herbert Strang. Illustrated. pp. 367. 5¼ x 7¼. New York: G. P. Putnam's Sons.

Fortunate is the boy—or girl—who comes upon this timely adventure-book. But parents who present it to their children should be cautioned to make a special trip to the third-story, late at night, in order to make certain that the candles are snuffed. It was the young Milton who weakened his eyes by reading after he was supposed to be safely tucked away. And there is another possible complication,—the parent who removes the book will himself be likely to open it, and thus there will be more loss of sleep in the family, for few can resist this breathless chronicle of the versatile Samururai spy, Kobo, the frank and athletic English lad, Bob, the tall, one-eyed Manchu "villain," the newspaper correspondents, and the rest. The description (with map) of the Battle of the Yalu River would have interested Dr. E.

Cobham Brewer and Stephen Crane. The pictures by Rainey are excellent. V. Van M. B.

ELEMENTARY PRINCIPLES OF ECONOMICS. By Richard T. Ely. pp. 388. 6x8¾. \$1.00. New York: The Macmillan Co.

Professor Ely has a wide experience in the making of text books. This is his third elementary treatise on economics for which he is in whole or part responsible. Professor Wicker, with whom he has collaborated in this book is assistant professor of economics in Dartmouth College. As might be expected from this collaboration, the book is an eminently usable one. It has a simple but well considered plan of developing its subject. Its lists of collateral reading and its appendix of topics for special research by students are pedagogical aids of a good sort. Perhaps the chapter summaries and lists of questions on the text are more questionable; there is danger of doing too much for both student and teacher. Another noteworthy feature of the book is the thoroughly modern nature of its discussion, both in the arrangement of the material and the topics treated. A whole book is devoted to Public Finance, and chapters are given to Monopolies and Monopoly Value, to International Trade, Credit and Banking, and to Socialism. The treatment of Distribution is the least satisfactory part of the book. It is less concrete in development and less convincing in exposition than the other sections and indicates too clearly the obsession of the Austrian school under which so many of our more modern economists are at present laboring. C. A. H.

MONEY, A STUDY OF THE MEDIUM OF EXCHANGE. By David Kinley. pp. 413. 6x8¼. \$1.25. New York: The Macmillan Co.

Professor Kinley's book on Money is a curious combination of eclecticism in theory and conservatism in criticism of actual conditions. Like most books not written to support some fundamental theory, Professor Kinley's discussion lacks somewhat in consistency of exposition. The effort to reconcile opposing theories is not always successful. But the criticism of practice in monetary economics is "safe and sane." Perhaps the defects as well as the merits of the book adapt it for textbook uses. C. A. H.

LETTERS AND ADDRESSES OF ABRAHAM LINCOLN. By Howard Wilford Bell. pp. 399. 5½x8. Leather, \$66; cloth, \$46; paper, \$16. New York: 1903.

The Letters and Addresses of Abraham Lincoln in the "Unit" Series is a good reprint on good paper at a remarkably low price. It is an interesting and commendable publishing enterprise.

WOOLENS

FLANNELS, YARNS, WORSTEDS, and all materials containing ANIMAL WOOL must be carefully washed to keep them SOFT & PREVENT SHRINKING. Don't send them to the cleaners—but use

PEARLINE
MODERN SOAP

**DIRECTIONS**

"Wash woollens and flannels by hand in luke-warm

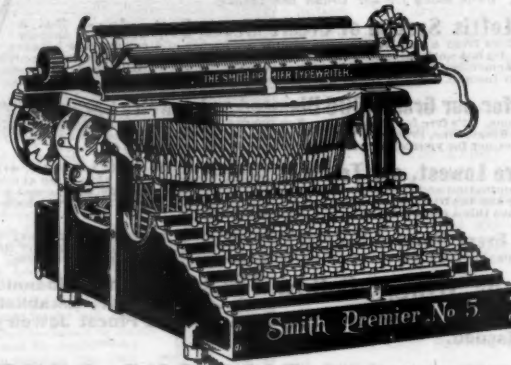
PEARLINE

suds; rinse thoroughly in WARM water; wring dry; pull and shake well, and they will keep soft without shrinking.

DRY IN WARM TEMPERATURE.

Pearline Keeps Woollens Soft

There must be some advantage



300,000 use

THE SMITH PREMIER

THE SMITH PREMIER TYPEWRITER COMPANY
9 East Swan Street, Buffalo, N. Y.

Home Office and Factory, Syracuse, N. Y., U. S. A.

Tell the advertiser that you saw it in THE CHAUTAUQUAN.

DIAMONDS
ON CREDIT

Start the New Year Right by making a safe investment. A Diamond is safer and more profitable than a Savings Bank account. You always retain it in your possession. You have the satisfaction of wearing a beautiful and precious gem. It gives you an air of prosperity. Diamonds always give prestige to the wearer. Diamonds have increased in value 200% in the past twelve months. Is this not better than 3 or 4 per cent the usual interest savings banks pay. Write Today for our Grand 1906 Catalog.

Young Man Start the New Year Right by giving to your sweetheart a beautiful Diamond Betrothal Ring. Remember Diamonds win hearts. A Diamond is the most highly prized of all gifts by a young lady. It lasts forever and constantly brings to the wearer's mind, thought of the giver's generosity. Write Today for our Grand 1906 Catalog.

The Famous Loftis System of Credit Means Convenience That is the only way in which it differs from a cash transaction, simply confidence and convenience between honorable people. Do not worry because you have only a small amount of ready cash and only a modest income. Remember the Loftis System makes every person's credit good by adjusting terms to meet their income. Write Today for our Grand 1906 Catalog.

Write Today for our Grand 1906 Diamond and Jewelry Catalog 66 pages, 1.00 beautiful illustrations. It's free for the asking. You cannot fail to find among the hundreds of beautiful Diamond Rings, Pins, Brooches, Watches, etc. shown, just the piece of Jewelry that you have been seeking either for yourself or some dear one. Write Today for 1906 Catalog.

Our Prices are Lowest, our Terms Easiest Select the article you desire, write us and we will ship same at once, subject to your examination and approval. If entirely satisfactory, retain same, paying one-fifth the cost on delivery and the balance in eight equal monthly payments. We pay all express charges, take all risks. Is not this a square deal? Write Today—Don't Delay.

We Guarantee Every Diamond We Sell to be exactly as represented. You may exchange any Diamond bought of us at any time for a larger stone, paying the difference in eight equal monthly payments. Write for Catalog.

Loftis Leads, Others Follow The Old Original Diamonds on Credit House, Established 1858. Write Today for Our Beautiful 1906 Catalog. The Finest Jewelry Catalog Ever Issued.

LOFTIS DIAMOND CUTTERS
WATCHMAKERS, JEWELERS
DEPT. A 514. 92 STATE STREET
BROS & CO. 1858 CHICAGO, ILLINOIS, U. S. A.

Tell the advertiser that you saw it in THE CHAUTAUQUAN

LOW EXCURSION RATES TO FLORIDA AND OTHER WINTER RE- SORTS OF THE SOUTH.

The Seaboard Air Line Railway, the shortest and quickest route to the principal Winter Resorts of the South, offers excursion rates to Pinehurst, Southern Pines, Camden and other famous resorts of the Carolinas, Georgia and Florida.

Tickets sold via this route allow thirty days transit limit in each direction, with stopover privileges at any points both going and returning.

Having two through trains daily from the East to Florida, with Pullman Sleeping Cars and Dining Cars, the Seaboard Air Line offers the very best service, in addition to being the shortest, quickest and most attractive route to the South.

This line has issued attractive illustrated booklets and other advertising matter, and if you are contemplating a trip, you should write J. J. PULLER, Dist. Pass'r Agent of the Seaboard Air Line Railway, with offices at No. 1429 Chestnut St., Philadelphia, who will cheerfully furnish literature and any information desired regarding resort points, rates, schedules, climate, hotels, etc.



**FLORIDA
NEW ORLEANS
CUBA**

QUEEN & CRESCENT
ROUTE

AND
SOUTHERN RY.

Chicago & Florida Special
In Service Jan. 8, 1906
Solid Pullman Train from Cincinnati
Through Pullman Service from
Chicago, Cleveland, Detroit,
Toledo, St. Louis, Louisville to
Jacksonville and St. Augustine.

FLORIDA LIMITED.
Through Pullman Service from CHICAGO.
Solid train Cincinnati to Jacksonville and St. Augustine.
Pullman Sleeping Car, Day Coaches, Observation and Dining Car.
Double Service to New Orleans
Through Pullman Service
between Cincinnati, Atlanta,
Asheville, Savannah, Charleston
Birmingham and Shreveport.
Write for Rates and
Booklet
W. C. Klossmore, G. P. A.
W. A. Garrett, Gen'l Mgr.
Cincinnati, O.

Mothers and Teachers should read Picture Work

BY WALTER L. HERVEY, Ph. D.

President of Teachers' College, New York.

Mailed, postpaid, upon receipt of
price, 30 cents.

The title does not suggest the true character of this book. In it the author brings to the tired, half discouraged mother or Sunday School teacher new ideas and inspiration.

Pedagogy is too heavy a word for the bright thoughts, new suggestions and methods it contains: yet in his personal experience the author found the necessity for and urges the using of illustrative stories, anecdotes, pictures, plans and models along lines fundamental in present-day theories of teaching.

Teachers and mothers will find it full of practical wisdom as to "ways and means" of catching and holding the attention and interest of "the restless, wide-awake, active, intense, ingenious, irrepressible boy," and of that boy's sister, who sometimes is an even greater problem.

30 CENTS, POSTPAID

THE CHAUTAUQUA PRESS
Chautauqua, N. Y.

Admiral Togo's Signal

at the decisive battle of the Sea of Japan was: "The destiny of our Empire depends upon this action. You are all expected to do your utmost." Every father is expected to do his utmost for his family, and that's why so many take out Life Insurance.

Henry Ward Beecher was a constant advocate of sound life insurance. He taught his people never to expect Providence to do for them what they could do for themselves.

Andrew Carnegie recently said: "Every young man should get his life insured. The young man who neglects to insure his life, even though it entails some hardship to meet the premiums, does himself and those dependent upon him an injustice." The Prudential furnishes an easy method through its varied line of policies.

The Prudential will do for you and yours what it is doing for millions of others. Issues a policy at low cost providing Sound Protection and Liberal Dividends with Certainty of Prompt Settlement.

Write to the home office of the Company at Newark, New Jersey, for further information.

Tell the advertiser that you saw it in THE CHAUTAUQUAN



KOREAN WOMEN POUNDING RICE.

A Reading Journey Through Korea

BY

Rev. Arthur Judson Brown, D. D.Secretary of the Presbyterian Board of
Foreign Missions, New York.Author of "The New Era in the Philip-
pines," "New Forces in Old China."

Korea, the Prize of War, is the Subject of the latest
number in the Chautauqua Reading Journey Series

CONTENTS

Sketch Map of Korea
Introductory
The Gateways of Korea
The People
The Emperor and the Gov-
ernment
Religion

Seoul
A Tour of the Interior
Pyeng Yang and Beyond
The Japanese in Korea
The Russo-Japanese War
Why the Japanese Hate the
Russians

Missionary Work

Supplemented by Bibliography, Review Questions
and Reading Club Programs. Fully Illustrated.

PRICE, 25 CENTS.

Chautauqua Press, Chautauqua, N.Y.

Tell the advertiser that you saw it in THE CHAUTAUQUAN.

文學會教科書

A READING JOURNEY
THROUGH
JAPAN

What you ought to see if you go there.

What was worth while seeing if you have been there.

Unique, Helpful, Timely.

The History, Art, Occupations, Literature and Life of the Japanese people form a most delightful series of articles in the popular and practical form of the famous Chautauqua Reading Journeys, accompanied by Bibliographies, Outlines and Programs for Club Study.

Kyoto: The Heart of Old Japan,
From Kyoto to Kamakura, Tokyo, The Provinces,
The Hokkaido and Back to Kobe,
The Southern Islands and Formosa.

The above six chapters,
profusely illustrated, constitute a special number of THE CHAUTAUQUAN.
Single Copy, 25 cents.

GET SOME FRIENDS TO JOIN YOU
AND SPEND A FEW WEEKS WITH
THE MIKADO AND HIS PEOPLE.

C. L. S. C. Readers should send 50c. additional for memoranda, which will entitle them to a seal when work is completed.

SEND ORDERS TO
CHAUTAUQUA PRESS, CHAUTAUQUA, N. Y.

Tell the advertiser that you saw it in THE CHAUTAUQUAN.

RUSSIA

For the study of Russia The Chautauqua Press has issued incomparably the most complete courses ever published in the United States.

SAXON AND SLAV

Illustrated.

BY FREDERIC AUSTIN OGG

British Imperial Foundations
The Making of Greater Britain.
The Rise of the Russian Nation.
Russia's Quest of the Pacific.

England and Russia in the Politics
of Europe. The Eastern
Question.
The Danger Line in Western Asia.

The Lion and the Bear in the Far
East.
Two Imperial Creations: A Com-
parison.
The Civilization Battle.

A READING JOURNEY THROUGH RUSSIA

Profusely Illustrated.

The Polish Threshold of Russia. By Louis E. Van
Norden.

The Cradle of the Russian Empire—from Kieff to
Odessa. By Isabel F. Hapgood, author of "Russian
Rambles."

The Crimea and the Caucasus. By George Frederick
Wright, author of "Asiatic Russia."

Up the Volga. By Isabel F. Hapgood.

Russia's Holy City. By Edmund Noble, author of "The
Russian Revolt," etc.

A Visit to Tolstoy's Home. By Edward J. Steiner.

The Capital of All the Russias. By Edmund Noble.

Western Siberia and Turkestan. By George Frederick
Wright.

Eastern Siberia and Manchuria. By George Frederick
Wright.

Programs for Clubs.

Topics for Papers and Discussions.

Bibliographical references to the best material published in books and magazines.

Complete in THE CHAUTAUQUAN magazine.

Copies of the entire series ready for delivery at once.....Price, \$2.00

INDEXED POCKET MAPS OF ENGLAND AND RUSSIA

31 x 28, handsomely printed in colors, with index of cities, rivers, mountains, lakes, etc.

Price, 20c each, postpaid.

A SURVEY OF RUSSIAN LITERATURE

By Isabel F. Hapgood

Author of "Russian Rambles," translator of Tolstoy, Turgeneff, etc.

The best brief history of Russian literature printed in English, containing translations
from Russian Masterpieces. Price, \$1.00.

COMBINATION OFFER

THE CHAUTAUQUAN series	\$2.00
Map of Russia20
Survey of Russian Literature.....	1.00
	\$3.20

All Three for \$3.00

CHAUTAUQUA SPECIAL COURSE PAMPHLET ON RUSSIAN HISTORY AND LITERATURE

Prepared by Isabel F. Hapgood

A study pamphlet of seventy-two pages, with very full and discriminating bibliographies.
Price, \$1.00.

Address orders to

The Chautauqua Press
CHAUTAUQUA, NEW YORK

Do you Know the "Erie?"

The ERIE was the first railroad to adopt and the only railroad using the unwreckable postal car, made of heavy steel. A mighty protection to the railway mail clerks, and for which the ERIE received the thanks of the entire organization of Postal Clerks of the United States.

The ERIE is the only railroad that sterilizes and purifies through a process invented by its own chemist, its passenger coaches, parlor cars, cafe cars, dining cars and sleepers—a very essential safeguard to its patrons, for it makes traveling in such sterilized cars absolutely safe and prevents disease infections.

The ERIE has the largest passenger locomotives in the world—only 10 words in that statement, but they mean a great deal.

The ERIE is the road that has built and uses a steel baggage car, something new on steam roads, and it is also the first road to provide special cars for the carrying of automobiles—that's something new also.

At the time when the ERIE was chartered Chicago was a city of about twelve families. You marvel, but it is the truth, and at that time New York City had only as many hundred thousand people as it now has millions.

When the line of the ERIE was actually opened, and that was in the year 1851, its rails started from the City of Dunkirk, N. Y., on Lake Erie, and ran along the great American "Appian Way" to the town of Pierpont on the Hudson River. Look at the map of New York State and grasp this gigantic scheme of long ago.

The ERIE at that time was the longest line on earth, the longest in the world, with just one exception, and that exception was the railroad between Moscow and St. Petersburg owned and built by the Russian Government.

The following may also surprise you. The ERIE was the first railroad in the world to run sleeping cars. They built two cars known by the names of "Ontario" and "Erie." Remember, please, that this was before Pullman or Wagner cars existed.



Tell the advertiser that you saw it in THE CHAUTAUQUAN.

ADVANCE ANNOUNCEMENT

A READING JOURNEY IN CHINA

Edited by GUY M. WALKER

Formerly of Pekin, Staff Writer for *Leslie's Weekly*, etc.

Beginning with the December issue, THE CHAUTAUQUAN will present this new series in the famous Chautauqua Reading Journeys.

China, the Sphinx of the Twentieth Century

The question of her future is the riddle of our times. The oldest empire upon earth, with the most persistent civilization that the world has ever seen. In the "Reading Journey in China" an endeavor will be made to lead the readers of THE CHAUTAUQUAN through this mighty empire, over its vast plains, through its rugged mountains, and along its splendid canals and broad rivers. The peculiar civilization which has enabled the Chinese to solve the question of supporting the largest number of people upon the smallest amount of land will be shown. Her ancient and historic monuments will be pointed out and the history or legend concerning each will be told. As near as possible the atmosphere of China will be reproduced, and an endeavor will be made to reveal the peculiar Chinese point of view.

December—Valley of the Yellow River, Birthplace of the Empire. Northern Provinces. Pekin, by Mrs. Frank D. Gamewell.

January—Valley of the Yangste, including Shanghai, Nan Kin, Hankow.

February—Southern Coast Provinces, including Foochow, Amoy, Swatow, Hong Kong and Canton.

Profusely illustrated. With Bibliographies and Programs for Club Study. Organizations can secure this Reading Journey complete for 75 cents.

ORDERS SHOULD BE SENT

CHAUTAUQUA PRESS

CHAUTAUQUA, NEW YORK

Tell the advertiser that you saw it in THE CHAUTAUQUAN